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Императоръ
Всѣмъ
Государствамъ
Россіи

Великому
Князю
Сербскому

Великому
Герцогу
Саксонскому

Великому
Князю
Варшавскому

Великому
Князю
Полскому

Великому
Князю
Литовскому

WRITTEN in ITALY

N. 1. Roman Uncials 6. Cen.

IN PRINCIPIO ERAT
VERBUM;
ET VERBUM ERAT APUD
Deum;

WRITTEN in ENGLAND

N. 2. Roman Saxon 7. Cen.

^{ƿader upon ðu and t̃thyr}
† PATER NOSTER QUI ES
^{in heofnu rie ze hal sud}
IN CAELIS SCI FICTUR

N. 3. Set Saxon 8. Cen.

Ut memisſum Indigum q̃hu
munculum exaudine digitum

N. 4. Running-hand Saxon 9. Cen.

Sicupir norre. gota ƿit. ƿr̃ ƿt̃ ƿap. ſu
ðme annorðni. deduc. aſſe adde. 111.
ƿap̃t̃e.

N. 5. Mixed Saxon 10. Cen.

ET VIDI SUPRA DE X TE RA
sedentis in throno librum ſcriptu

N. 6. Elegant Saxon 10. Cen.

kt̃ NOUEMBRIS HAT OMNIUM A SCORUM.

H alge laƿeopar ƿæddon þ̃reo geleaf
rulle teladunc birne dæd menne

③

THE
ELEMENTS
OF
Anglo-Saxon Grammar,
WITH
COPIOUS NOTES,
ILLUSTRATING THE STRUCTURE OF THE SAXON AND THE
FORMATION OF THE ENGLISH LANGUAGE:
AND
A Grammatical Praxis
WITH A LITERAL ENGLISH VERSION:
[TO WHICH ARE PREFIXED,
REMARKS ON THE HISTORY AND USE OF THE ANGLO-SAXON,
AND
AN INTRODUCTION,
ON THE ORIGIN AND PROGRESS OF ALPHABETIC WRITING, WITH CRITICAL REMARKS
BY THE REV. CHAS. O'CONOR, D.D. AND EXEMPLIFIED BY ENGRAVINGS OF INSCRIPTIONS,
AND FACSIMILES OF SAXON AND OTHER ANCIENT MANUSCRIPTS.

By THE REV. J. BOSWORTH, M.A. F.A.S.
AND VICAR OF LITTLE HORWOOD, BUCKS.

Stæp: cnæpte is seo cæg. þe þæra boca andgytt unlycð:
Grammar is the key that unlocketh the sense of books.

Preface to Ælfric's Grammar.

The ground of our own language appertaineth to this old Saxon.

Camden, Rem. Ez. of the Eng. Language.

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1823.

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TO
EDWARD JOHNSTONE, M.D.
OF
EDGBASTON HALL,
THE FOLLOWING ELEMENTS
ARE, WITH THE GREATEST RESPECT, INSCRIBED
AS A TESTIMONY OF GRATITUDE
AND AS A WILLING ACKNOWLEDGEMENT
OF THE FAVOURS CONFERRED
UPON
HIS OBEDIENT AND OBLIGED SERVANT,
J. BOSWORTH.



PREFACE.

EARLY associations and impressions are seldom entirely removed. From our youth, we have been taught to look upon the Greeks, and Romans, as the most learned and polished people. A long acquaintance with writers of both nations, renders us familiar with their history; and, in riper years, when these people are named, our youthful feelings and veneration are recalled, and our imaginations dwell with delight on the pleasure we have derived from the company of our old classical friends. In the same proportion as we have admired and revered the Greeks and Romans, we have been led to disregard and despise the Goths, for raising the standard of liberty upon the ruins of the Roman empire. We have insensibly imbibed the opinions of the Roman authors which we have read, and, with the name of Goths, have constantly associated every species of ignorance, cruelty, and barbarity; not considering that we, as Englishmen, are indebted to the descendants of the Gothic tribes for our existence, our language, and our laws. There is no doubt that the foundation of our justly admired Constitution, which distinguishes Great Britain, and makes her stand pre-eminent among the nations of Europe, was laid

by our Saxon ancestors. Indeed, “our language, our government, and our laws, display our Gothic ancestors in every part: they live, not merely in our annals and traditions, but in our civil institutions and perpetual discourse. The parent tree is indeed greatly amplified, by branches engrafted on it from other regions, and by the new shoots, which the accidents of time, and the improvements of society, have produced; but it discovers yet its Saxon origin, and retains its Saxon properties, though more than thirteen centuries have rolled over, with all their tempests and vicissitudes¹.”

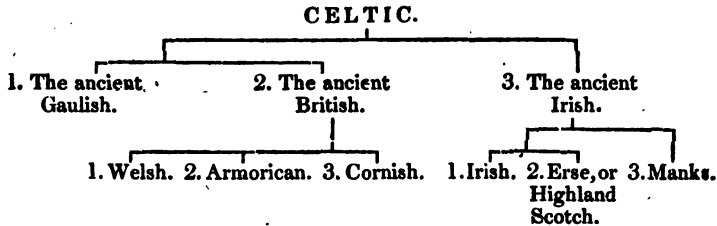
A brief history of the inhabitants and language of England will prove the truth of the preceding remark: but to come to any satisfactory conclusion on this subject, we must revert to the time when Europe was first inhabited.

Europe, like other parts of the world, appears to have been peopled from Asia. The Western regions most probably received their inhabitants by three distinct streams of population, at distant periods, over the Kimmerian Bosphorus, between the Black Sea and the Sea of Azoph. Ancient historians concur with the most probable traditions respecting these three streams. This is corroborated by the fact, that there are three different families of languages: two of these distinct tongues pervade the Western regions of Europe, and the third species prevails on the Eastern frontiers.

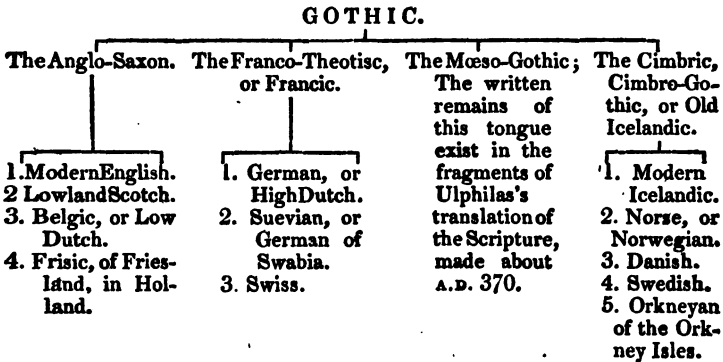
The earliest stream we shall find to carry with it the Gomerian, Kimmerian or Keltic race, that spread itself over a considerable part of Europe, particularly towards

¹ Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 101.

the South and West, and from Gaul entered the British Isles. From the Kimmerian, Keltic or Celtic source have proceeded the following languages²:



The second distinct emigration from the East, about the 7th century before the Christian æra, contained the Scythian, Teutonic or Gothic tribes, from which most of the modern nations of Europe have descended. The following languages have flowed from the original tongues of these tribes³:—



The third and most recent stream of population that flowed into Europe, conveyed the Slavonian or Sarmatian nations. These coming last, occupied the most Eastern

² See Percy's *Translation of Mallet's Northern Antiquities*: Preface p. xvii.

³ See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 26.

parts, as Russia⁴, Poland, Eastern Prussia, Moravia, Bohemia, and their vicinity: from these Slavonic tribes a third genus of European languages arose, as the Russian, Polish, Bohemian, Livonian, Lusatian, Moravian, Dalmatian, &c.

The three stocks just mentioned were the chief sources of the ancient population of Europe, especially in the Northern and Western regions: Ionia, Greece, and the Southern parts, however, received colonies by sea from the Phœnician Pelasgi⁵, who spread over Europe the literature of the Southern parts of Asia.

As the Slavonic or Sarmatian tribes, the third source of population, have never extended so far West as England, nor made any settlement amongst us, no further notice will be taken of them. We are most concerned with the two former streams of population. Though at a very early period Britain was most likely visited by the Phœnician and Carthaginian navigators, from whom the island is said to have received the name of Britain⁶, yet the first inhabitants were probably from Gaul or France, and were a part of the Kimmerian or Keltic tribes.

Very little authentic information is found respecting Britain before the invasion of Julius Cæsar, about fifty-five years before the Christian æra. Cæsar states that the inhabitants, whom we have concluded of Keltic ori-

⁴ See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. pp. 26 & 120.

⁵ See Introduction, page 4.

⁶ Bochart thinks that Britain is derived from the Punic בִּרְתָּאֲנָק Bărât Ānāk, *the land of tin*. The British Isles were called Κασσιτεριδαί by the Greeks, from κασσιτερον, *tin*. Boch. *Canaan*, lib. I. c. 39, p. 720.

gin, were very numerous⁷. Some pursued agriculture, but most of the inferior tribes led a pastoral life, and, clothing themselves with skins, lived on milk and flesh. It was a general practice to stain themselves with woad, and wear long hair on their heads, while they shaved every part of the face except the upper lip; they would, therefore, have a most terrific appearance in battle. They were very superstitious; for, if any were afflicted with severe diseases, by the advice and assistance of their Druidical teachers, they sacrificed human victims. The Druids always officiated in these cruel rites⁸.

After several attempts, Britain came under the power of the Romans, who imparted to this, as well as every nation they conquered, the privileges of their laws and rights. While the Romans retained possession of this island, they built houses or villas in the Roman style, adorning them with porticoes, saloons, and baths⁹. What Rome possessed and valued was shared by the most powerful natives of Britain, who were ambitious to distinguish themselves in the Roman arts and sciences. They must, therefore, have derived much information from the Romans, who governed the island till about A.D. 409.—Though the Romans had been so long in Britain, the great body of the people were still of Keltic origin, retaining their own language and some of their customs.

At the fall of the Roman empire, Britain, among the distant provinces, threw off the Roman yoke: for when the emperor Constantine, who was chosen by the Britons, could not render them assistance, that they might defend

⁷ *Cæsar*, lib. iv. c. 10.

⁸ *Ibid.* lib. vi. c. 15.

⁹ Tacit. *Vit. Agr.* c. 21, and Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 223.

themselves, they proclaimed their own independence, which they preserved for nearly half a century. In its independent state, Britain was divided into many separate *Civitates*, or Republics, which soon infringed upon each other's privileges, and caused perpetual disputes and contests.

Weakened by internal warfare, they became more liable to the depredations of the Picts, Scots or Irish, and Saxons. In their piratical expeditions, the Saxons, for nearly two centuries, had occasionally enriched themselves with plunder from Britain. At this time, however, the Picts and Scots, taking advantage of the unsettled state of affairs in Britain, were very successful in their predatory incursions. So formidable did their attacks become, that the Britons found it necessary to unite their energies to repel from the island such fierce assailants. They assembled to choose one of their princes for a supreme monarch, who, in difficult affairs, was assisted by a council of the other chiefs. About the year 449, the king and British chiefs were holding a public council, to consider the best means of repelling their Irish and Scottish enemies, when Hengist and Horsa arrived at Ebbs-fleet, near Richborough, in the Isle of Thanet. The council unanimously came to the resolution of engaging these Saxons for subsidiary soldiers against their enemies.

The Saxons¹⁰ were successful ; and their leaders, Hengist and Horsa, finding they were to be employed for a military defence, suggested the propriety of sending for more of their countrymen. The British king assented, and many more Saxons came, to assist in preventing the incursions on Britain. The Picts and Scots were soon

¹⁰ See the Grammar, page 35, Note 1 ; and Praxis, extract 5.

repelled; and the Saxons, now no longer necessary for defence, were requested by the Britons to leave the country; but they refused. This led to various contests, till about A.D. 457, when Hengist, the Saxon leader, gained a permanent settlement in Kent. The Saxons gradually increased in power, and founded one kingdom after another, till the full establishment of the Octarchy, about A.D. 586. The Britons, for the most part, disdaining the Saxon yoke, took refuge in Wales, Cornwall, Bretagne in France, and other places; while those that remained in their native land were compelled to be menial servants to their conquerors. The Saxons were so numerous, and their conquest so complete, that they spread exclusively their own language in the parts which they occupied. They also readily imposed their own names on every district or place where they came: these Saxon names generally denoted the nature, situation, or some striking feature of the places to which they were given. A succession of Saxon kings reigned in the island for 430 years, till about the year 1016; when Canute, a Dane, ascended the English throne. In a little more than twenty years, the Saxon line was restored, and continued till the Norman Conquest, in 1066.

We have seen that, though the Phœnicians may have visited this island in very early times, the first inhabitants were of Kimmerian or Keltic origin. These remained in possession of the country till the coming of the Romans under Julius Cæsar, about 55 years before the Christian æra. The Romans were in Britain till A.D. 409. After their departure, the Britons were independent for about 48 years. The Saxons then conquered the island, and their power existed for nearly 600 years, from A.D. 457 till 1066, with the intermission of 26 years, when

Danish kings reigned. From this successive population Britain had obtained all the benefits which each could impart. The hardy and independent Saxons could not fail to derive some assistance from the improvements they found amongst the Britons, and the Roman progeny, when they arrived. "When they first landed in this island, they were bands of fierce, ignorant, idolatrous and superstitious pirates; enthusiastically courageous, but habitually cruel. Yet from such ancestors a nation has, in the course of twelve centuries, been formed, which, inferior to none in every moral and intellectual merit, is superior to every other in the love and possession of useful liberty: a nation which cultivates with equal success the elegancies of art, the ingenious labours of industry, the energies of war, the researches of science, and the richest productions of genius ¹¹."

From the hasty historical view that has been taken of this nation, it is evident that the Saxons were the only conquerors, who, having expelled the preceding inhabitants, were sufficiently numerous to people the country, and, in a great degree, to establish their own language, manners, and laws. No conquest of Britain was ever so complete as the Saxon. "It might indeed be supposed that the Danes, by their repeated ravages for so many years, which terminated at length in a temporary or partial subjugation of the country, must have considerably altered the Saxon language. To this it may be answered, that the very nature of the Danish incursions and depredations prevented them from forming any numerous or permanent settlements among the inhabitants of this

¹⁰ See Turner's *History of the Anglo-Saxons*, vol. iii. p. 1.

country; that the government continued in the Danish line of kings little more than twenty-five years; and that, even admitting that the language of these invaders was incorporated with that of the natives, it must be remembered, that it was only the addition of a kindred dialect, derived from the same northern source, which, from its mixture with the Saxon, has very properly acquired the appellation of Dano-Saxon. This is the dialect which still prevails in most of the northern counties of England, where the Danes made the most lasting impression. But, that the reception which both they and their language obtained, in this country, was of the most reluctant and unwelcome kind, is evident from the spirited resolution formed by the nobles and principal men in the kingdom immediately on the death of Hardicanute, the last of their three kings: 'That no Dane should from that time be permitted to reign over England; that all Danish soldiers in any city, town, or castle, should be either killed, or banished from the kingdom; and that whoever should from that time dare to propose to the people a Danish sovereign, should be deemed a traitor to government, and an enemy to his country.'

" Since, then, this temporary or partial usurpation of the *Danes* occasioned so little alteration in the ancient language and inhabitants of our island, let us examine how far the more exorbitant and oppressive sway of the *Normans* tended to produce a more sensible impression.

" The peculiar circumstances attending the usurpation of William the First undoubtedly afforded him an opportunity of completely establishing the feudal system in this country, with the utmost rigour and severity which that degrading state of vassalage was capable of

admitting. To gratify and reward his followers and friends, he distributed amongst them the lands, the lordships, the bishoprics, the monasteries, and the churches, of the vanquished inhabitants; whom he dispossessed by the right of conquest, that is, the will of the conqueror, of all their ancient domains, as well as of all civil offices and places of trust: so that, for a century or two, a few Norman bishops and barons, enjoying the exclusive favour of the reigning monarch, or sometimes even teaching him to tremble on his throne, ruled the whole nation with a rod of iron, and presided over the lives and liberties of millions. Some are also of opinion, that an ineffectual attempt was made to establish throughout the whole island that new-fangled language which the Normans had acquired during their residence in that part of France to which they gave their name. It is certain, indeed, that the greater part of the laws and the public instruments of the kingdom which were not written in Latin, were written in Norman-French: but this was, perhaps, the natural effect of circumstances, rather than the result of any political determination. For it is well known that there were also some charters written in the Saxon language, from the reign of William the First even to that of Henry the Third. We may likewise safely conclude that the Saxon language, mixed indeed, first with the Danish and afterwards with the Norman-French, still continued to be almost universally spoken, if not written, by the vulgar; till at length our present language was formed, by a gradual combination of the different dialects spoken by the Norman barons and the native peasants of the country. In fact, the ancestors of those very Normans who settled in Neustria, like the Danes and Norwegians, who were continually issuing

from the same northern hive, spoke a language not very different from the old Saxon; but being afterwards blended with the language of the natives, which was a corrupt species of the Latin, built on the foundation of the ancient Gaelic or Celtic, it appeared quite in a new form when brought by the Normans into England. But the Norman as well as the Danish families were so few in comparison with the ancient inhabitants of the country, and their domineering conduct was so little calculated to recommend their vocabulary, that a preponderating portion of the Anglo-Saxon dialect continued for several centuries to be incorporated into our written as well as oral language, till by a natural process it began at length to predominate entirely over the other ingredients. The great mass of the people of this country, notwithstanding the predatory incursions of the Danes, the successful invasion of the Normans, and the occasional introduction of foreign families into the kingdom at different times, continue at this day to be of Saxon origin: whence it follows as a natural consequence, that the present language of Englishmen is not that heterogeneous compound which some imagine, compiled from the jarring and corrupted elements of Hebrew, Greek, Latin, French, Spanish, and Italian, but completely Anglo-Saxon in its whole idiom and construction.

“ If we examine the most simple specimens of our written language, or that which is used in our colloquial intercourse with each other on ordinary occasions, we shall find the average Saxon words to be not less than *eight* out of *ten*; or, on the most moderate computation, *fifteen* out of *twenty*! Indeed, the learned Dr. Hickes has already observed, that of *fifty-eight words* of which the Lord's Prayer is composed, not more than

three words are of Gallo-Norman introduction; and those two are corruptions from the Latin, which cannot be said of the Saxon. The remaining *fifty-five* are immediately and originally derivable from the Anglo-Saxon!

“But not to insist on favourable proofs, let us indiscriminately take as an example any passage from any of our best writers, either in verse or prose, and we shall find, on experiment, that the proportion of Saxon words is in general not less than what I have specified above: for instance, let us analyse the following exordium of Milton’s *Paradise Lost*: an exordium which has been always admired for its majestic simplicity, and unaffected grandeur of diction¹².

“Of man’s first *disobedience*, and the *fruit*
Of that forbidden tree, whose *mortal* taste
Brought death into the world, and all our woe,
With loss of Eden; till one greater man
Restore us, and regain the blissful seat—
Sing, heavenly *muse*—” &c.

In the two following examples, the words immediately derived from the Saxon are still more numerous:—

“Then when *Mary* was come where *Jesus* was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here my brother had not died. When *Jesus*, therefore, saw her weeping, and the *Jews* also weeping which came with her, he groaned in the *spirit*, and was *troubled*. And said, Where have ye laid him? They said unto him, Lord, come and see. *Jesus* wept. Then said the *Jews*, Behold how he loved him!”
JOHN xi. 32—36.

¹² See Ingram’s *Inaugural Lecture on the Utility of Anglo-Saxon Literature*, &c. (4to. Oxford, 1807), p. 16—18.

“Every man, being *conscious* to himself that he thinks, and that which his mind is *applied* about whilst thinking being the *ideas* that are there; it is *past doubt*, that men have in their minds *several ideas*. Such as are those *expressed* by the words, whiteness, hardness, sweetness, thinking, *motion*, man, *elephant*, *army*, drunkenness, and others. It is in the first *place*, then, to be *inquired*, how he comes by them? I know it is a *received doctrine* that men have *native ideas* and *original characters stamped* upon their minds in their very first being.”—LOCKE’s *Essay*, book xi. ch. 1.

In the preceding extracts, all the words in Roman letters are derived immediately from the Anglo-Saxon: only the few words in Italics have a different origin.

The Anglo-Saxon language is not only interesting, being the ground of the modern English, but it is “one of those ancient languages to which we may successfully refer, in our inquiries how language has been constructed.”

The following example will be sufficient to show the compositive power of the Saxon language, and how many words may be legitimately formed from one single root:—

“THE ANCIENT NOUN.

$\left. \begin{array}{l} \text{Þit,} \\ \text{Ge-Þit,} \end{array} \right\} \text{the mind, genius, the intellect, the sense.}$

Secondary meaning:—*wisdom, prudence.*

“Noun applied as an adjective:

þita.

þite, *wise, skilful.*

ge-þita, *conscious*: hence, a *witness.*

“ Verb formed from the noun :

pitan, *to know, to perceive.*

ze-pitan, *to understand.*

pitezian, *to prophesy.*

“ Adjectives composed of the ancient noun, and an additional syllable, or word :

pittiz, *wise, skilled, ingenious, prudent.*

ze-pitiz, *knowing, wise, intelligent.*

ze-pitlear, *ignorant, foolish.*

ze-pittiz, *intelligent, conscious.*

ze-pitreoc, *ill in mind, demoniac.*

pitol, pittol, *wise, knowing.*

“ Secondary nouns, formed from the ancient noun and another noun :

pitedom, *the knowledge of judgement, prediction.*

pitega, *a prophet.*

pitezung, *prophecy.*

pite-paga, *a prophet.*

zepitleart, *folly, madness.*

ze-pit-loca, *the mind.*

ze-pitnerre, *witness.*

ze-pitrcipe, *witness.*

pite-clope, *trifles.*

pit-popb, *the answer of the wise.*

“ Nouns of more recent date, having been formed out of the adjectives :

ze-pit-reocner, *insanity.*

pitizdom, *knowledge, wisdom, prescience.*

pitolnerre, *knowledge, wisdom.*

“ Secondary adjective, or one formed upon the secondary noun :

pitedomlic, *prophetical.*

“Conjunctions :

$\left. \begin{array}{l} \text{pitedlice,} \\ \text{pitodlice,} \end{array} \right\} \text{indeed, for, but, to wit.}$

“Adverbs, formed from participles and adjectives :

$\left. \begin{array}{l} \text{pitendlice,} \\ \text{pittiglice,} \end{array} \right\} \text{knowingly}^{13}.$

It may be further observed, that the Saxons, as well as the Greeks, had a language which by composition would, in the name, often express the nature of the thing. Ac *an oak*, corn *corn*; a *corn of the oak*, an *acorn*. Ppeort-rcýpe a *priest-shire, parish*. Monað-geoc *one who is sick every month, moon-sick, lunatic*. Eopð-gemet is the same as the Greek word Γεωμετρία, *Geometry, the measure of the earth*; from eopð *earth*, and gemet, *measure*. The Saxon word Gepim-cræftig denotes one *skilful in numbers*, or an *arithmetician*; from gepim *number*, and cræftig *crafty, knowing, skilful, &c.* The Saxon word is even more expressive than the Greek Αριθμητικός an *Arithmetician*. One whom we call, from the Greek, an *Astronomer, Rhetorician, and a Grammarian*, the Saxons most appropriately denominated Tungol-cræftig, Spnæc-cræftig, and Stæf-cræftig:—tungol is *a star*, rpnæc is *speech*, and rtæf is *a letter*. Death is expressed by Gapt-gedal *soul-separation*.

The language as well as the sentiments of Mr. Ingram may be again adopted:—“That the Anglo-Saxon language has a peculiar share of importance and interest; that it is capable of elucidating the principles of grammatical science, and of leading us to a philosophical

¹³ See Turner's *History of the Anglo-Saxons*. 8vo. vol. i. page 578.

theory of language, has been sufficiently shown by the preceding remarks, but more fully by the ingenious author of the *Diversions of Purley*, and the accurate writer of *The History of the Anglo-Saxons*. Indeed, an exclusive attention to the more learned and refined languages has too frequently beguiled men of the greatest talents and erudition into very erroneous conclusions on philological subjects.

“ If we consult merely our own pleasure in reading, perhaps there cannot be a doubt, that every person of a classical taste and elegant turn of mind will be disposed to dedicate the greatest portion of his time to the immortal volumes of ancient Greece and Rome, and to the works of the best historians, statesmen, poets, and philosophers, of modern Europe : but, if we would acquire an enlarged and comprehensive view of the history of MAN ; if we would trace his progress from ignorance to knowledge, from rudeness to refinement ; if we would observe how his complicated improvements in speech have maintained an uniform correspondence with the gradual expansion of his mind ; if we would remark how regularly his distinctive variety of words has increased in the same proportion as he has enlarged the circle of his ideas ; if, from the investigation of these circumstances, we would endeavour to add to the public stock of information on a very abstruse but highly interesting subject, we must examine the written symbols of organic sounds adopted in the most remote ages and nations, and in the most rude as well as in the most refined periods of society ; we must study the *comparative anatomy* of human language ; we must dissect, we must analyse, we must disunite, and compare ; we must descend from the gratifying spectacle of symmetry and proportion, to the most

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minute combination of two or more component parts ; we must not only trace the operations of the human mind in the sublime flights of poetry, the copious streams of eloquence, and the abstruse paths of abstract science and philosophy ; we must also consider man in the infancy of society, and in the infancy of life ; we must divest him of his *eight* parts of speech, and hear him deliver his thoughts with little more assistance than that of a *noun* and a *verb* only ; we must tear from him, however reluctantly, that gaudy plumage, those borrowed wings, (*εἰς πτεροεντα*,) composed of soft and beautiful feathers *hermetically* adjusted, by which he has been enabled to soar with triumphant glory to the highest regions of human fancy ! We must behold him a poor defenceless creature, surrounded with wants which he struggles to express, and agitated by sensations which he labours to communicate ! We shall then see how various causes, of a local, temporary, and arbitrary nature, have influenced his ideas, and the language in which he has embodied them. In this point of view, therefore, the language of our Saxon ancestors, of which some specimens remain of considerable antiquity, will appear highly interesting and important to the philosophical inquirer¹³."

It must be granted that the Saxon is not an original language, but it is of considerable antiquity. The Saxons were as far West as the Elbe in the days of Ptolemy¹⁴, A.D. 141. Their situation seems to indicate that they moved among the first tribes of the Teutonic emigrations, and, therefore, that they visited Europe as soon as any other Gothic tribe. There does not appear to be any

¹³ Ingram's *Inaugural Lecture on the Utility of Anglo-Saxon Literature*, &c. pp. 29—32.

¹⁴ Cl. Ptolemæus, *Geog. lib. ii. c. 11.*

evidence for the long received opinion that the Moeso-Gothic language preceded the Saxon. They seem to be more like sister languages, both descended from a Scythian, Teutonic, or Gothic parent: perhaps the Saxon is the older, and it is certainly of such importance that, without it, no one can fully enter into the vernacular idiom of the English language and other Northern tongues; for, from the same source as the Anglo-Saxon, flows the greatest part of almost every language in the North of Europe. The radical part of the modern English is of Gothic origin, while the terms of arts and sciences, and many words recently adopted by us, are derived from the Greek and Roman tongues. Thus, the rapid current of European eloquence may be considered as flowing directly from the Gothic fountain, receiving in its subsequent course a confluence of fructifying and limpid streams from the more genial climes of Greece and Rome.

If enough have not been already advanced on the excellence of the Anglo-Saxon language to recommend it to more general notice, the following remarks may show what inducements there are to the cultivation of Anglo-Saxon literature: these will be sufficiently strong, if the knowledge of Saxon be intimately connected with the original introduction and establishment of our present *language* and *laws*, our *liberty*, and our *religion*.

“That no man can shine at the bar, in the senate, or in the pulpit, without a knowledge of Anglo-Saxon literature, it would be ridiculous to assert. But that a strong and steady light may be reflected from this quarter on many points of the municipal and common law, the theory of our political constitution, and the internal history of our religion, I trust no Englishman of the present day will venture to deny.

“ Where is the lawyer who will not derive an accession of solid information from a perusal of the Anglo-Saxon laws, published by Lambard, Wheloc, and Wilkins? not to mention the various charters and legal instruments that are still extant, together with the ancient records of our county courts; on the foundations of which is erected the whole superstructure of our forensic practice. What patriot is there, whose heart does not burn within him whilst he is reading the language in which the immortal Alfred and other Saxon kings composed the elements of our envied code of laws, and pourtrayed the grand outlines of our free constitution?

“ When the divine contemplates a work so extraordinary as the translation of Venerable Bede’s *Ecclesiastical History*, as well as the various other works of piety translated by king Alfred into his native language, will he not be filled with additional admiration of that Providence, by which a wise and benevolent king was led, amidst the horrors and difficulties of continual warfare, to inform the manners, regulate the conduct, and enlighten the minds, of his rude and illiterate subjects? The whole fabric of our laws, indeed, ecclesiastical as well as civil, is built on a Saxon foundation. The criminal law of every country undergoes considerable and frequent changes in the progress of national refinement; but the structure of the civil code, and of municipal regulations, as well as the general complexion of the common law, continues, like the forms of government, to be maintained and supported in the same state for many ages. Accordingly we find, that, though many barbarous modes of punishment, adopted by our Saxon ancestors, have been long since abolished, yet the remains of their civil and municipal customs and regulations are still visible

in our cities, towns, and villages. We have an obvious and striking proof of this, even in our modern names of offices, terms of police, and titles of honour; as there is at this moment scarcely a civil magistrate or a parochial officer, from the highest denomination to the lowest, whose duty, rank, and qualifications, are not emphatically comprised in a Saxon appellation.

“Nor ought we to omit to mention, that to our Saxon ancestors has been generally attributed that envied palladium of English liberty, the trial by jury. And, though the learned Dr. Hickes is of opinion that this celebrated form of juridical decision was not introduced into our courts of justice till the reign of Henry the Second, being brought, as he thinks, immediately from Normandy, and originally from Scandinavia; yet his elaborate examination of the subject seems only to prove, that the jurors, or arbitrators, were then first *limited* to the mysterious number TWELVE! For that this fundamental *principle* of justice regulated the public proceedings of our Saxon ancestors, is evident even from those very records and legal instruments that are quoted by Dr. Hickes, as well as from many others, in which *all* the freeholders and principal men of a county, forming, as it were, a *grand jury*, *not restricted in number*, are represented as meeting together, to hear and determine all causes whatever, whether of a public or personal nature. The same pure principle of practical equity has, from time immemorial, pervaded not only our great courts of justice, but also the inferior courts of our manorial lords, where all local matters are, or ought to be, according to ancient custom, regularly presented and adjusted by a jury of the principal landholders or copyholders, *not restricted to the number twelve*, forming what is called the *homage*. It is re-

markable, that when earl Godwin and his son Harold were cited to appear before Edward the Confessor at London, they were allowed the privilege of being *attended* by *twelve* men; whilst their cause was tried and determined by an assembly of *ALL* the nobles. What essential difference is there in the trial of a nobleman of the present day, who is allowed every privilege consistent with the splendour of his rank, and is finally acquitted or condemned by a *MAJORITY* of the *WHOLE HOUSE* of which he is a member? It appears then, that among our Saxon ancestors the affairs of individuals, particularly those of superior rank and dignity, were examined with as much attention and solemnity as the affairs of the nation; and as the reigning monarch held his court at different places, or convened his elders and thanes for local as well as general purposes, the cause of an individual was often tried before the same *assembly of the wise* which regulated the concerns of the state. And so attentive were our Saxon kings to the liberties of the people, that they seem never to have transacted any business of importance without having previously consulted this *great assembly of the wise*, consisting of the elders and nobles who formed the grand council of the nation. Who does not perceive here the germ of the English Constitution, the spirit which guides the wisest and best of our kings, and the principle of our national pre-eminence? What are our present parliaments, but the revival of the free and simple *witena-gemotes* of our Saxon ancestors? It is remarkable, indeed, that the establishment of this bulwark of our constitution is coeval with the destruction of Norman tyranny and the recovery of Saxon freedom; for, however historians may differ with respect to the precise æra of the first assembling of a *parliament*, we may well

rest assured that there is nothing French or Norman in it but the name.

“That the pure and holy religion which we profess can derive any assistance from the cultivation of Anglo-Saxon literature, some perhaps will be disposed to deny; yet the same persons must allow that the Anglo-Saxon language is of as much service to the cause of religion as *any other*; and, considered with a view to that system of religious discipline which was established at the Reformation,—as well as to the general history of the Christian church,—its utility will be confessed by many to be unquestionably great. In short, the various works of piety and devotion which are still extant in the Saxon language, not to mention the curious translations of the most material parts of the Old and New Testament, may be consulted with advantage by the theological student of the present day, as they satisfactorily show how far the doctrine and discipline of the Anglo-Saxon church agree with the present established religion ¹⁵.”

The advantages of cultivating the Anglo-Saxon language will be further evident, if we recollect that, in this tongue, many Manuscripts which are of great value are now shut up from the world in the libraries ¹⁶ of the

¹⁵ Ingram's *Inaugural Lecture*, p. 19—25.

¹⁶ “Almost the whole stock of the kingdom came into three collections;—that of Archbishop Parker, given to Bennet College in Cambridge; Archbishop Laud's, given to the Bodleian Library; and that of Sir Robert Cotton, now the richest treasure of that noble library.” —*Camden's Life*, prefixed to Gibson's edition of the *Britannia*.

In the magnificent collection of manuscripts of His Grace the Duke of Buckingham and Chandos at Stowe, are found several Saxon charters and manuscripts that precede the eleventh century. All these are particularly described by the learned Dr. O'Connor in his elaborate and valuable Catalogue of the Stowe Manuscripts.

learned, for want of a more general acquaintance with the Saxon.

The number of historical facts developed, and errors corrected, by Mr. Turner, in his *History of the Anglo-Saxons*, proves how indispensable a knowledge of the language is to an historian, particularly during the period of the Saxon dynasty in the island, whether his history relate to ecclesiastical or civil concerns.

Many inscriptions on monuments and coins, the utility of which none will question, cannot be understood without a knowledge of this tongue.

“No person can doubt of the indispensable utility of Saxon literature in elucidating the topography and antiquities of our own island,—in explaining our proper names, and the origin of families,—in illustrating our provincial dialects and local customs; all which are the memorials of the ancient manners and characters of our ancestors; and without a knowledge of which every Englishman must be imperfectly acquainted with the history of his own country¹⁷.”

Such being the importance of Anglo-Saxon literature, it may be proper to inquire what works have been written to facilitate the acquisition of the language; previously remarking, that the art of grammar was posterior to that of language: for language was not modelled by the rules of grammar, but grammar was formed from language. The Hebrew is thought to be the most ancient tongue; and yet there was no grammar of it till about A.D. 1040, when one was compiled by Rabbi Judah Chiug of Fez

¹⁷ Ingram's *Lecture*, p. 28: and for a more full account of the utility of Saxon, see Hickes's *Dissertatio Epistolaris*. See also Dr. Silver's interesting *Lecture on the Study of Anglo-Saxon*, Oxford, 1822.

in Africa¹⁸. The Greeks and Romans had grammarians many centuries before the Jews, but not till long after their languages had flourished and become copious. Plato, who lived in the fourth century before the Christian æra, was the first that considered grammar: Aristotle, the first that wrote upon it, and reduced it to an art: and Epicurus, the first that publicly taught it among the Grecians¹⁹. According to Suetonius, the art of grammar was first brought to Rome, between the second and third *Punic* war, about 170 years B.C., by Crates Malotes, the ambassador from king Attalus to the Roman Senate²⁰.

The Gothic languages were not reduced to the form of grammar till some centuries after the Christian æra. The first grammatical work we have in Saxon is a Latin grammar written in the tenth century by Ælfric an abbot: this is probably the same Ælfric who was afterwards archbishop of Canterbury. The work chiefly consists of extracts from Priscian and Donatus, translated into Saxon for the use of those Saxon youths who were studying Latin. It was published in folio at Oxford 1659, at the end of Somner's *Dictionary*, with this title, "*ÆLFRICI, Abbatis sui temporis dignissimi, Grammatici vulgo dicti, Grammatica Latino-Saxonica; una cum ejusdem Ælfrici Glossario Latino-Saxonico. Utrumque ante annos plus minus septingentos scriptis mandatum, in gratiam linguæ Anglo-Saxonicae studiosorum, nunc primum in lucem edidit GULIEL. SOMNERUS Cantuarien.*"

¹⁸ See Vossius, *De Arte Grammatica*, lib. i. c. 4. and Bishop Wilkins's *Essay towards a Real Character and a Philosophical Language*, p. 19.

¹⁹ Vossius, lib. i. cap. 3; Polydor. Virgil, lib. i. cap. 7; and Wilkins's *Essay*, p. 20.

²⁰ See Wilkins's *Essay towards a Real Character*, &c. p. 20.

1. The first Anglo-Saxon Grammar ever published was the following, in 4to, at Oxford: *Institutiones Grammaticæ Anglo-Saxonica, et Mæso-Gothica, Auctore GEORGIO HICKESIO, Ecclesiæ Anglicanæ Presbytero. Grammatica Islandica RUNOLPHI JONÆ. Catalogus Librorum Septentrionalium. Accedit EDVARDI BERNARDI Etymologicon Britannicum. Oxonia e Theatro Sheldoniano, 1689. Typis Junianis.*

In the Preface, Dr. Hickes mentions a Saxon Grammar in manuscript, by Jocelin, which could not be found. That there was a Grammar is evident, from the Index of it, which still remains in the Bodleian Library²¹. In the same library there are a few loose sheets, with some forms of Declensions, by the learned Mareschal²². These are nearly all that can be found: Dr. Hickes may, therefore, be considered the first who reduced the Saxon language to the form of Grammar.

2. In 1705, at the same place, an enlarged edition of the preceding Grammar was published, in folio. It was so much enlarged and improved, as to be considered a new work; it had, therefore, this title;

Linguarum Vett. Septentrionalium Thesaurus Grammatico-Criticus et Archæologicus. Auctore GEORGIO HICKESIO, S. T. P.

Whether bound in 2 or 3 vols., the arrangement of the work is as follows:

²¹ The Title is *Dictionarium, sive Index Alphabeticus Vocum Saxonicarum (ni fallor) omnium, quas complectitur Grammatica clarissimi viri Domini JOHANNIS JOSSELINE. — Item alius Index, &c.* See Wanley's Catalogue, p. 101. and Hickes's Preface, p. 1.

²² *Grammaticalia quædam Anglo-Saxonica per D. THOMAM MARESCALLUM in solutis schedis scripta, et inter codd. ejus MSS. reposita.* Wanley, p. 102.

- I. *Pars Prima, seu Institutiones Grammaticæ Anglo-Saxonicæ et Mæso-Gothicæ.* pp. 235.
- II. *Ejusdem Pars Secunda, seu Institutiones Grammaticæ Franco-Theoticæ.* pp. 111.
- III. *Ejusdem Pars Tertia, seu Grammaticæ Islandicæ Rudimenta.* pp. 92.
- IV. *De Litteraturæ Septentrionalis Utilitate, sive de Linguarum Vett. Septentrionalium Usu Dissertatio Epistolaris, cum Numismatibus Saxonis.* pp. 188.
- V. *Antiquæ Litteraturæ Septentrionalis Liber alter, seu Librorum vett. Septentrionalium &c. Catalogus Historico-Criticus &c.* pp. 326. *Cum totius operis sex Indicibus.*

This is a very valuable and splendid work, that manifests the indefatigable industry and extensive learning of Dr. Hickes, and of Mr. Wanley who wrote the *Liber alter*, containing a Catalogue of the Saxon books and charters that he found in our libraries. The whole work is enriched with many valuable plates, fac-similes of manuscripts, and every illustration desirable in such a work,

3. Soon after the appearance of Dr. Hickes's great and learned work, the Rev. E. Thwaites, of Queen's College*,

* "The restorer of the knowledge of the *Septentrional* languages in England was Mr. Francis Junius, the son of Mr. Francis Junius the theologist of Heidelberg; (for an account of Daye, the first Saxon printer in England, see Introduction p. 12, note 17;) and Mr. Junius, though a foreigner, must with us have preference; for the *Gothic and Saxon Gospels* published by Dr. Mareschal (Mr. Junius, who was Dr. Mareschal's instructor, must sustain no injury by our attributing to one, a joint work of both, printed with the types and at the charge of Mr. Junius,) were printed at Dort, and Dr. Mareschal brought no new types into the kingdom: but in the year 1654 Mr. Junius, being then at Amsterdam, procured a set of '*Saxonic* types to be cut, matriculated, and cast, thinking himself enabled by some good subsidies which he had met with in Germany to add some-

Oxford, published in 8vo a small Grammar without his name: *Grammatica Anglo-Saxonica ex Hickesiano*

thing to that which had been before done by Melchior Goldastus and Marquardus Freherus in Francic and Alemannic antiquity,' as he says in a letter to Mr. Selden, a copy of which may be seen in the Preface to Dr. Hickes's *Thesaurus*.

"These types Mr. Junius brought with him into England, and with them types for the Gothic, Runic, Danish, Islandic, Greek, Roman, Italic, and English, (the English of a very pretty face,) all cast to a *pica* body that they might stand together: but he brought the letter only, without punches or matrices, and in the year 1677 gave them with a fount of English *Swedish* to the University of Oxford, where they now are. [The author afterwards, p. 44, says that Mr. Junius brought the matrices, and gave them to the University.]

"In the mean time Mr. Dodsworth and Sir William Dugdale had published the *Monasticon*, and Mr. Somner his *Saxon Dictionary*, which was printed at Oxford in the year 1659 with the University types, though Mr. Somner had from the death of Mr. Wheelock enjoyed, and did then enjoy, the salary appertaining to the Saxon lecture founded at Cambridge by Sir Henry Spelman: for which the most probable reason we can assign, is this: that the University of Cambridge had not letter suited to the purpose: for though Mr. Wheelock's edition of *Bede's Ecclesiastical History* published in 1644 was printed at Cambridge, it was printed on a type too large for a Dictionary," *Dissertation on English Typographical Founders*, by EDWARD ROWE MOSES, A.M. & A.S.S. p. 15.

"The study of these languages, after the death of Mr. Junius, was cultivated with greater ardour through the means and by the labour of Dr. Hickes, who having received the tincture from Dr. Mareschal rector of Lincoln College, of which college Dr. Hickes was fellow, was excited by Bishop Fell to the publication of the *Institutiones Grammat. Anglo-Saxonicae et Mæso-Gothicæ*, printed at Oxford in 1689: but the Doctor after the Revolution entered into the inmost recesses of the *Borealian* languages, instigated thereunto principally by Dr. Kennet, that Dr. Hickes's mind and pen might be diverted from the politics of the time. Dr. Hickes was a Nonjuror, Dr. Kennet a Whig, afterwards Bishop of Peterborough." p. 26.

"In Dr. Hickes's time there was as it were a profluvium of *Saxonists* springing all from the same fountain; The Queen's College in

Linguarum Septentrionalium Thesaurus excerpta. Oxoniæ, 1711. This little work only extends to 48 octavo pages; but being closely printed, it contains most of what is necessary for the young Saxon student; and, for the alphabetical arrangement of the irregular verbs, and some other particulars, it is a more practical and convenient work for a learner than Dr. Hickes's large Thesaurus.

4. The next Grammar, compiled from the works of Dr. Hickes and Mr. Thwaites, was published with the following title: *The Rudiments of Grammar for the English-Saxon Tongue; first given in English, with an Apology for the Study of Northern Antiquities, being very useful towards the understanding our Ancient English Poets, and other Writers.* By ELIZABETH

the University of Oxford, the nursing mother of *Arctoans*,—and of us; who are joyful upon every remembrance to make acknowledgement of love unfeigned to the House of Eglesfield. Bishop Tanner, Bishop Nicolson, Bishop Gibson, Mr. Thwaites, Mr. Elstob, Mr. Benson, Mr. Rawlinson, were the lights of Anglo-Saxonic literature: Mr. Thwaites the principal, the accurate editor of the Saxon *Heptateuch*. With them must be numbered Dr. William Hopkins, canon of Worcester, Mr. Humphrey Wanley (of Univ. College, we think, author of the historical and critical Catalogue of the *Septentrional MSS.* remaining in England, which makes the latter part of Dr. Hickes's *Thesaurus*) librarian to the Earl of Oxford, and son of the Rev. Nathaniel Wanley,—and a young lady Miss Eliz. Elstob the sister of Mr. Elstob, and the *indefessa comes* of his studies; a female student in the University. This lady procured a fount of Saxon to be cut according to her own delineation from MSS., which was afterwards presented by Mr. Bowyer to the Clarendonian."—"Her portraiture may be seen in the Initial G of the English Saxon Homily on the Birth-day of St. Gregory."—Mores's *Dissertation*, p. 27—30.

The types used in this Grammar are those of Messrs. Fry, with some additions and alterations made under the direction of Messrs. R. and A. Taylor for Mr. Ingram's edition of the Saxon Chronicle, which is shortly to appear.

ELSTOB. Small 4to. London, 1715. This was the first Saxon Grammar that was published in English.

5. In 1726 a very short and imperfect Saxon Grammar appeared in a collection of Grammars, with this title: *An Introduction to an English Grammar, containing I. A Compendious Way to master any Language in the World. II. A Particular Account of Eastern Tongues, &c. III. A Dissertation on the Saxon. IV. A Grammar of it, being No. X. of the Complete Linguist; or Universal Grammar.* By J. HENLEY, M.A. The preface extends to xxxv pages, in which there is a History of the Gothic tongues, and some other particulars, on which, for correctness, much dependence cannot be placed. The Grammar contains 61 pages, and is a very imperfect abstract of Hickes.

6. Mr. Lye wrote a valuable Saxon Grammar, which he prefixed to his edition of *JUNII Etymologicum Anglicanum*. The title of the whole work runs thus: *FRANCISCI JUNII FRANCISCI filii Etymologicum Anglicanum. Ex autographo descripsit et accessionibus permultis auctum edidit EDWARDUS LYE, A.M. Ecclesiæ parochialis de Yardley-Hastings in agro Northamptoniensi Rector. Præmittuntur Vita Auctoris et Grammatica Anglo-Saxonica.* Oxonii 1743. Folio. No notice can here be taken of the Dictionary; but of the Grammar prefixed to it, the author remarks, “Præmisi Grammaticam Anglo-Saxonicam. Cl Edwardus Thwaites olim Collegii Reginensis Socius et Linguae Græcæ Professor Grammaticam ex Hickesiano Thesaurο excerptam evulgavit. Hanc ego in auctarium dedi multis partibus emendatiorem, præsertim ubi nominum declinationes tractantur, et orationis constructio sive Syntaxis. Hæc

valde mihi videbatur desiderari, illæ numero abundare; quapropter illas intra terminos definivi, et pro septem tres tantum posui." The alterations in this Grammar are very judicious; they are real improvements, which were made in a long and close attention to the language. The author's critical knowledge of Saxon will be evident, upon examining the Grammar, as well as the Dictionary which was compiled by him and afterwards published by the Rev. Owen Manning in 1772.

7. The title of Mr. Lye's work just mentioned, is *Dictionarium Saxonico et Gothico-Latinum. Auctore EDVARDO LYE, A.M. Rectore de Yardley-Hastings in agro Northantoniensi. Accedunt Fragmenta Versionis Ulphilanæ, necnon Opuscula quædam Anglo-Saxonica. Edidit, nonnullis vocabulis auxit, plurimis exemplis illustravit, et Grammaticam utriusque Lingue præmisit, OWEN MANNING, S. T. P. Canon. Lincoln., Vicarius de Godelming, et Rector de Peperharow in agro Surreiensi; necnon Reg. Societ. et Reg. Societ. Antiqu. Lond. Socius. Londini 1772, in 2 vol. Folio.* The Anglo-Saxon and Mæso-Gothic Grammars prefixed by Mr. Manning are more systematic and regular than the six preceding; but they contain little that is not found in the works of his predecessors.

8. The following Grammar has been recently published in Danish: *Angelsaksisk Sproglaere tilligemed en kort Læsebog ved R. K. RASK. Stockholm 1817.* Or, *An Anglo-Saxon Grammar, together with a short Praxis.* By R. K. RASK.—This is an original and useful work. The author has manifested a considerable depth of research, and has formed his Grammar on the plan of other Northern languages, with most of which

he appears intimately acquainted. He has given an abstract of Saxon poetry, and a small Praxis, with short notes.

In 1819 appeared *The Elements of Anglo-Saxon Grammar; to which are added a Praxis and Vocabulary*. By the Rev. J. L. Sisson, M.A. of Clare Hall, Cambridge. This is a small work of only 84 pages in 12mo, on the plan of Hickes. The author introduces his work by observing, "The following pages have been compiled with a view of offering to the public, in a compressed form, the principal parts of Dr. Hickes's Anglo-Saxon Grammar." The author, however, has followed Manning in the declensions of nouns, and some other particulars. He remarks further, "In the arrangement, the plan of Dr. Valpy's excellent Latin Grammar has been adhered to, as closely as the peculiarities of the two languages would permit."

While the merit of the eight preceding Grammars, and especially of Hickes's learned *Thesaurus*, is fully admitted; it must be acknowledged, that, with the exception of Mr. Rask's Grammar, they follow too closely the form of the Latin language. Instead of being Grammars formed on the true Anglo-Saxon idiom, are they not rather modelled according to the principles and form of the Roman tongue?—The present is an attempt to divest the Saxon Grammar of the useless Latin incumbrances, put upon it by preceding writers, and to offer one formed on the true genius and structure of the original Saxon. With this view, the work commences with an Introduction on the origin of alphabetical writing, and the gradual formation of the Saxon alphabet from the Phœnician. The nature and power of letters are fully treated of in Orthography. In Etymology, the seven declensions have been

reduced to three: no cases, moods, or tenses, have been admitted, but when there is a real variation in the termination. The Syntax treats first of Sentences, then of Concord, and thirdly of Government. In Prosody is collected the substance of what has been written on the intricate subject of Anglo-Saxon versification. The substance of the first part is entirely taken from *The History of the Anglo-Saxons*, by S. Turner, Esq. F.A.S. and, in some cases, almost verbatim. In the remainder of Prosody the author is very much indebted to the Rev. J. J. Conybeare's remarks, and to Mr. Rask's Saxon Grammar, as well as to Mr. Turner. He has embodied in the text most of Mr. Conybeare's communication to the Society of Antiquaries, and comprised the substance of Mr. Rask's work in the notes, constantly referring the inquisitive student to the source from which his information has been drawn. He is aware that some may consider the Prosody too diffuse, while others may deem it defective. Defects will, no doubt, be observed, and redundancies detected; but the author hopes for the indulgence of Saxon scholars, when they recollect that this is the first time any regular Saxon Prosody has appeared in an English dress. The observations on the Dialects may tend to show how the present English language is derived from the Saxon. A very literal translation is given to the extracts in the Praxis, to render a constant application to a dictionary unnecessary. In the quotations from Boethius, Mr. Turner's translation has been generally adopted.

The text will be found to contain most of what is necessary for a grammatical acquaintance with the Saxon, even by those who are unacquainted with any language except the English: and the notes to comprehend a va-

riety of curious and useful matter on the origin and structure of the Anglo-Saxon and the modern English language. Though on doubtful points continued reference has been made to our best philological writers and grammarians, Wallis, Wilkins, Harris, Monboddo, Tooke, Crombie, Grant, and others ; yet some notes of minor importance have been added, with a desire of making the path plain and easy to the most inexperienced student. It is, however, strongly recommended that those who are beginning to study Saxon, will not bewilder themselves by attending too much to the copious notes ; for, if the text do not contain every particular, it comprehends all that is absolutely necessary, till a very considerable progress has been made in the language.

It is to the liberal spirit of our Gothic ancestors that the female sex owe their present important and independent rank in society. Amongst the Anglo-Saxons "their safety, their liberty, and their property were protected by express laws: they possessed all that sweet influence which, while the human heart is responsive to the touch of love, they will ever retain in those countries which have the wisdom and urbanity to treat them as equal, intelligent, and independent beings"²³. Perhaps, therefore, the present work will not be quite uninteresting to the female sex.

Some ladies, who are an ornament to their sex, and who are most successfully exerting their talents in the diffusion of useful knowledge, have studied Saxon with evident advantage. Were it not for the retiring modesty of an amiable female, whose highest pleasure is derived from conferring a benefit unobserved, the author would be

²³ See Turner's *History of the Anglo-Saxons*, 8vo. vol. iii. p. 78.

gratified to record the name of the accomplished lady to whom we have been recently indebted for the first English translation of the Saxon Chronicle ; especially as she is of a family very much distinguished by the devotion of its members to every good and useful work. Let it be remembered to the honour of her sex, that the first Anglo-Saxon Grammar written in English was by the learned Mrs. Elstob, who is also celebrated as the translator of the Anglo-Saxon Homily on the birth-day of St. Gregory*.

The author of these Elements has much pleasure in specifying to whom he is indebted, for occasional hints or more regular assistance, during the progress of this work. He must first acknowledge his obligations to Edward Johnstone, M.D. of Edgbaston Hall, near Birmingham, and Mrs. Webb, for the confidential manner in which they intrusted to him the valuable MSS. of the late Rev. J. Webb²⁵ of Birmingham ; allowing him the

²⁴ Gregory was a Roman Pontiff, who, in the sixth century, caused the Gospel to be first preached amongst our Pagan ancestors.

²⁵ Though a regular biographical account of Mr. Webb might be a little out of place in a work like the present, yet the Author hopes he shall be excused in extracting the following particulars respecting him from a memoir by the Rev. W. H. Rowe of Weymouth ; especially as they give some account of the commencement and progress of his Saxon studies : they will also show what inducement Mr. Webb had to direct his manuscripts to be presented to Dr. Johnstone.

“ Disappointed by sickness in the ministry of the Gospel, Mr. Webb’s first and ardent choice, he was induced to engage in the education of youth ; and from this circumstance, his attention was principally directed to lingual research. To this he devoted the leisure which his engagements in the school-room, and the repose claimed by an enfeebled frame, would allow. During the last three years of his life, his studies were chiefly directed to a topic connected with classical literature, that does not receive general, and perhaps not such marked attention as it deserves. This was an investigation of the English lan-

unrestrained use of them. Mr. Webb was preparing several works for the press, and he had collected much matter for them. Amongst these was an Anglo-Saxon

guage in its Anglo-Saxon and Gothic sources. He began late; but, possessing a mind which would have excelled in any pursuit that allowed room for the exertion of its strength, he conducted the study with all that enthusiasm which makes difficulties but the occasion of new exertions and accelerated progress."

Connected with the present work, there is one circumstance mentioned by Mr. Rowe which cannot be omitted. "This was the intimacy formed with his physician, Dr. Edward Johnstone, a gentleman uniting great urbanity of manners with extensive classical knowledge. His professional attentions were exemplary and unremitted. His prompt attendance, the tenderness of his sympathy, and kind watchfulness to the last moment, cannot be erased from the grateful remembrance of the widow of my friend. But while the medical skill of this gentleman greatly contributed to hold in check the progress of disease, the friendship of a person of literary taste, congenial with his own, was no less serviceable to support a buoyancy of spirits under the accumulating load of disease.

"It was, I believe, in the autumn of 1811 that Mr. Webb was first introduced to this gentleman's society. He had consulted him on professional subjects, which led to the placing of his eldest son under Mr. Webb's care. The intimacy increased, and continued to furnish Mr. Webb with one of the most interesting sources of pleasure from human society, which he enjoyed during the last few years of his life.

"It was in the beginning of September 1814 that a disease took place, which sunk him into the shades of death, October 11th 1814, at the age of 35."

This amiable young man had the following works in his notes of *Agenda*:

1. A Grammar of the primitive, intermediate, and modern English tongue. The primitive or Anglo-Saxon to be made as complete as possible; the intermediate to consist principally of such notices of the progress and changes of the languages, as may be necessary to elucidate and correct the other two.

2. Dictionary of Anglo-Saxon.

Either a reprint of Somner, Lye and Manning, or a methodical work something like Mair's *Tyro's Dictionary*, with an *Index*.

Grammar, left in a very imperfect state. Most of the curious materials collected by Mr. Webb were found useless. The Author is, however, indebted to the manuscripts for part of Orthography, some lists of Adverbs, and the substance of many notes. Some notes are given entire, of which notice is generally taken in the work; others are considerably altered, and given without spe-

3. Reprint of Anglo-Saxon works in English characters.

Saxon Gospels.

Heptateuch. Psalter.

Laws.

Alfred's Works.

Chronicle.

4. Orthographical Collections, illustrative of the Grammatical History of the English Language, from the Norman Conquest to the Age of Milton. In two Parts.

Part I. Tracing the language upwards to its earliest period, 1 vol.

Part. II. Tracing the language downwards from its earliest period, 2 vols.

Subdivision of Part II: English before Wickliffe; from Wickliffe to the Reformation; from the Reformation to "Paradise Lost."

5. Grammar of the Mæso-Gothic,

6. Gothic Dictionary.

7. Gothic Gospels in English characters.

8. Gothic, Anglo-Saxon, Wickliffe's and Tyndal's Gospels in four parallel columns in the English character.

Mr. Webb's manuscripts were sent to the Author, September 30th 1820, in the following state.

No. 1. For the *Anglo-Saxon Grammar*, considerable preparations are made; for the *Intermediate*, a few notes are found; for the *Modern English* there is no preparation.

No. 4. Very extensive extracts properly arranged are made for this work.

No. 5. Part of this Grammar is prepared, but chiefly on scraps of paper.

No. 7. Gothic Gospels transcribed in modern characters.

For Nos. 2, 3, 6, 8 no preparation is made.

cific reference. The same liberty has been taken with extracts from works that have been published. When additional observations have been made, or some sentences altered, reference has commonly been made only to the author, without specific marks of quotation, though many sentences may be in the very words of the original.

The Author is not only indebted to the printed works of some of the most eminent Saxon scholars for much valuable information, but for their epistolary communications during the progress of this Grammar. Amongst these he ought to name Sharon Turner, Esq. F.A.S., The Rev. J. J. Conybeare, A.M. late professor of Poetry at Oxford, and the Rev. J. Ingram, late Anglo-Saxon professor in the same University³⁶.

Here he ought to notice the important assistance of the Rev. W. Pulling³⁷, A.M. F.L.S. of Sidney Sussex

³⁶ By the laborious and successful researches of Mr. Turner, "a taste for the history and remains of our great ancestors has revived, and is visibly increasing." In 1799 the first fruits of his indefatigable exertions were given to the public in his valuable "History of the Anglo-Saxons," an historical work, which for impartiality, and a continued reference to original documents, has never been surpassed, and not often equalled. The Rev. J. Ingram and the Rev. J. Conybeare with no common zeal and success have used their exertions to promote the study of Anglo-Saxon literature; the former, in his elegant and valuable "Inaugural Lecture on the Utility of Anglo-Saxon Literature, &c." 4to, pp. 112, Oxford 1807; from whom we are daily expecting an English translation of the Saxon Chronicle, accompanied with a much enlarged and improved text of the Saxon;—and the latter in his learned Communications on the Saxon Versification, to the Society of Antiquaries, printed in the 17th vol. of the *Archæologia*, 1814. The lovers of Saxon literature may shortly expect to be highly gratified by the appearance of Mr. Conybeare's "Illustrations of Anglo-Saxon, Early English, and Norman French Poetry."

³⁷ The talent of this gentleman, for the acquisition of languages,

College, Cambridge, for his assistance in translating from the Danish, Rask's "*Angelsaksisk Sproglære*," and for elucidating some obscurities.

He should reproach himself with ingratitude, were he not to mention his obligation to T. W. Kaye, Esq. Barrister at Law, of the Middle Temple, for his very kind attention in examining some quotations from works to which the author could not have access, and for various useful observations.

His thanks are also due to Mr. Richard Taylor, F.L.S. for his judicious remarks, and for his great attention in inspecting the proof sheets.

Some readers may probably charge the author with sterility of invention and plainness of expression; in reference to which he has only to remark, that he has faithfully laid before the public the result of his grammatical inquiries, expressed in plain and intelligible language. An inflated diction neither suited his genius nor his subject. It has been his continued endeavour to keep in view the important rule of Quintilian: "*Non ut intelligere possit, sed ne omnino possit non intelligere curandum*."¹ That the author may have failed even in this instance, as well as in other particulars, he has reason to fear, because the work has been composed at different intervals of leisure, and often amidst the anxieties and distraction of a laborious profession. This, however, he

is not only well known to his friends, but his correct knowledge of Danish has been particularly manifested to the public by his "*Select Sermons with appropriate Prayers* translated from the original Danish of Dr. Nicolay Edinger Balle, Court Chaplain, and Regius Professor of Divinity at Copenhagen." This volume appeared in 1819, and was well spoken of by some of the most respectable Reviewers.

¹ *Inst. lib. viii. cap. 4.*

can affirm, that he has spared no pains to lay before the young Saxonist a plain and comprehensive Saxon Grammar; and, in the Notes, to satisfy the inquiries of the more advanced student. Where satisfaction could not be obtained, the nearest approximation to truth has been attempted, by what appeared to the author rational conjecture; the reasonableness or fallacy of which must, however, be left to the judgement of others, who are both better able to determine and less concerned in the issue. The author has no favourite hypothesis to support: his sole object has been to give a rational account of the formation and structure of the Anglo-Saxon and English languages.

He is conscious that in the Notes opinions have often been given, when they do not always appear to be well supported. In such, and indeed in all cases, he invites liberal criticism, being assured that, by the collision of opposite opinions, new light, if not truth, is often elicited; and should this be the case, he will have cause to rejoice, whether it be produced by himself, or by a more successful inquirer.

Though some may still neglect, and probably even despise, the works of our ancestors, and every attempt to bring their language into notice; yet those who admire with the author the sterling sense of their nervous productions, though in a humble garb, will not disregard the present work; they will rather receive it with gratitude, as a faithful guide to the treasures of wisdom and piety, still hidden in the temple of liberty and independence erected by the Saxons;—a temple, not of Roman or Grecian symmetry of architecture, but of the wilder Gothic, which ever attracts the attention, and generally ensures the approbation, of every beholder.

ERRATA.

Page	Line		
18,	17,	for byst	read bist
25,	32,	— <i>laxxaxi</i>	— <i>laxxaxi</i>
31,	32,	— curant	— curavit
36,	20,	— Kimmerians	— Kimmerian
36,	23,	— Kimmerian	— Kimmerians
38,	18,	— These Gothic characters	— The modern Gothic characters succeeded, which
38,	27,	— Gothic	— Greek, Latin and Gothic
62,	13,	— See Note to the 2nd	— See Note 2 to the 1st
62,	47,	— Sect. 57	— Sect. 60
67,	25,	— kno walso	— know also
70,	5,	— or pronoun	— and pronoun
85,	16,	— nt a s mith	— not a smith
127,	37,	— page 4	— page 94
128,	28-31,	— Tiz	— -tiz
132,	26,	— ýrge lupob	— ýr zelupob
153,	26,	— It	— bit
195,	26,	— accusative cases	— nouns
214,	26,	— Note 14	— page 222 Note 14
216,	27 & 33,	} Scalds	— { Poem of the Scyldings, or Beowulf
217,	16,		
241,	34,	— 11th line—3rd of the	— 10th line—4th of the.
41,	25,	— before the same words	— before the same word
88,	3,	— Lency	— Lerjcy
114,	11 & 14,	— of they themselves	— of themselves.

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ABBREVIATIONS.

D. S. or Dan.-Sax. *stands for* Dano-Saxon.
Ice. or Isl. ——— Icelandic.
N. S. or Nor.-Sax. ——— Norman-Saxon.

Clements of Saxon Grammar.

INTRODUCTION.

The origin of alphabetic writing, and a deduction of the Saxon and other European letters from the Samaritan, with copies of inscriptions, facsimiles of manuscripts, &c.

SPEECH is the power of expressing our thoughts by words. These words are articulate sounds, used by common consent as the signs or representatives of our ideas. Thus, by oral sounds, our ideas or thoughts are rendered audible, and are conveyed to the minds of those who are present; but, by oral language alone, no communication can be made with those who are absent.

After some time, words were reduced to their simple articulate sounds, and marks or letters were invented to denote those sounds. Hence, letters are marks for certain sounds; and, by a combination of these elementary marks or letters, all words, or signs of thoughts, are made visible in writing, and again transferred from the eye to the mind¹. By oral language, we can only commu-

¹ When we read, the ideas of the author are impressed upon our minds, by the *marks* for sounds, through the medium of sight; and these ideas are impressed upon the minds of the auditors through the sense of hearing. On the other hand, when we dictate to an amanuensis, our *ideas* are conveyed to him through the medium of sounds significant, which he draws into vision, by the means of *marks significant of those sounds*. Astle's *Origin and Progress of Writing*, p. 24.

nicate our thoughts to those who are present ; but, by the wonderful invention of written language, we can convey our thoughts to the most distant regions as well as to future generations.

Many great and learned men have been so sensible of the difficulty of accounting for the invention of writing, by which the various conceptions of the mind are exhibited to the sight by a small number of elementary characters or letters, that they have supposed it to be of Divine origin*.

2. They say, As there is no certain evidence of the existence or use of regular alphabetical characters before the days of Moses, or any thing written in such characters prior to the giving of the law on mount Sinai B.C. 1491; and, as then, God is said to have written the Decalogue with his own finger[†], and as, after this time, writing is always mentioned when a suitable occasion offers, it is concluded, that God himself first taught man the use of alphabetical characters.

3. Others, thinking that such an opinion is warranted neither by scripture nor reason, have considered themselves at liberty to pursue their inquiry into the origin of letters, as far as history will carry them. They say, the imperfection of every alphabet, not excepting the Hebrew, seems to show, that alphabetical writing was not the work of Divine skill. Besides, had there been a Divine alphabet, it would, from its excellence, soon have established

* Of this opinion were St. Cyril, Clement of Alexandria, Eusebius, and others among the Fathers ; and Mr. Bryant, Mr. Costard, Dr. A. Clarke, with many others among the moderns. See *St. Cyril against Julian*, book viii., *Euseb. Evang. lib. ix. cap. 7*, Bryant's *Mythology*, and Dr. Clarke's *Bibliographical Miscel.*

[†] The following quotations are given as proofs that the Decalogue was not written by command, but by the hand of God himself. Exod. xxiv. 12. *A law and commandments which I have written : כתבתי את דבריו ואת מצותי אשר כתבתי* *ētūrē vēmjūē āšer kēṭēbtī*.—Exod. xxxi. 18. *Written with the FINGER of God : כתבם באצבע אלהים kēṭēbām bājōbō ALEIM*.—Exod. xxxii. 16. *And the writing was the WRITING OF GOD : ומכתב ומכתב אלהים vēmēkēṭēb mēkēṭēb ALEIM*.

itself in the world. Relative to the subject before us, they would suggest, that the Saxons, being an uncultivated and warlike people, living by the acquisitions of the sword, did not attend to literary pursuits. It is affirmed that when they came into Britain under Hengist and Horsa, in A.D. 449, they were not even acquainted with letters⁴. From the coming of Julius Cæsar about 55 B.C. to the time of the Romans leaving Britain in A.D. 409, the Romans must have communicated much information to the ancient inhabitants. The intercourse that existed between them and the Britons would naturally make their letters as familiar to the eye as their language was to the ear. The Saxons, then, not having a knowledge of letters when they came into this island, derived them from the Roman remains existing in Britain when they arrived.

The most respectable authorities, both ancient and modern⁵, are generally agreed that the Roman letters were derived from the Grecian, probably from the Greeks of Attica. The Attic alphabet was from the improved Ionian.

⁴ What was the form of the Saxon language about the year 450, when they first entered Britain, cannot now be known. They seem to have been a people without learning, and very probably without any alphabet: their speech, therefore, having been always cursory and extemporaneous, must have been artless and unconnected, without any modes of transition or involution of clauses: which abruptness and inconnexion may be observed even in their later writings. This barbarity may be supposed to have continued during their wars with the Britons, which for a time left them no leisure for softer studies; nor is there any reason for supposing it abated, till the year 570, when Augustin came from Rome to convert them to Christianity.

The Christian religion always implies or produces a certain degree of civility and learning: the Saxons then became gradually acquainted with the Roman language, and so gained, from time to time, some knowledge and elegance, till in three centuries they had formed a language capable of expressing all the sentiments of a civilized people.

—Todd's *Pref. to Johnson's Dict.* p. xxx.

⁵ Pliny, lib. vii. c. 58, says, *Veteres Græcas fuisse easdem penè quæ nunc sunt Latine.* Tacitus also affirms, *Annal.* lib. ii., *Et formæ literis Latinis, quæ veterrimis Græcorum.*

But it may be asked, How was the knowledge of letters communicated to the Ionians? Ionia being a Greek province in Asia, near Phœnicia, it is said that the Ionians first acquired a knowledge of letters from the trading intercourse they had with the Phœnicians, Canaanites, ancient Hebrews, or Samaritans; for the languages and letters of these people, as well as the Carthaginians, Chaldeans, and Syrians, if not exactly the same originally, were nearly allied. These Phœnicians or Canaanites were denominated Pelasgi, from the word *πελάγιοι*, *wanderers by sea*; because, induced by the advantages of trade, they passed from one country to another⁶. These Phœnician Pelasgi settled colonies very early in Ionia, Greece, and the islands in the Ægean sea. There is some proof⁷ that Taaut the son of Mizraim invented letters in Phœnicia. This invention took place 10 years before the migration of Mizraim into Egypt, or about 2178 B.C. The written annals of mankind, transmitted to us, will not enable us to trace the knowledge of letters beyond this period, though it is no proof that they were not in use in preceding ages.

Having thus attempted to trace letters to their source at a very early date among the Phœnicians, Canaanites, ancient Hebrews, or Samaritans, we shall endeavour to retrace our steps, deducing every alphabet from that used by the inventors, and corroborating the statements by plates, showing the similarity of the derived letters to the original Samaritan.

It is not asserted that without exception all alphabets are derived from one; yet it is generally allowed, that by far the greater part of those used in the various parts of the globe was from the Phœnician.

4. Besides many other oriental alphabets, the He-

⁶ Dr. Jamieson concludes that "the origin of the name of this celebrated people must be viewed as lost in the darkness of antiquity." See "*Hermès Scythicus*," p. 38. In the preceding pages of his work, the Dr. brings forward several arguments to prove this conclusion.

⁷ See Astle's *Origin and Prog. of Writing*, pp. 34 and 46.

brew, Chaldee, Syriac, Punic, Carthaginian, or Sicilian, and the Pelasgian Greek, which are written, in the eastern manner, from right to left, and the Ionic Greek, written from left to right, after the European manner, were derived from the Samaritan. The Ionic Greek alphabet is the source from whence, not only the Russian, ancient Gothic and Latin or Roman are derived, but also many others adopted in different parts of the world.

It has been already observed that the Phœnicians, ancient Hebrews or Samaritans wrote from right to left: as,

SPECIMEN 1st^o.

Samaritan or ancient Hebrew, read from right to left.

ጸገላቸውን ጸገላቸውን ወደ ሀገራቸው

The same in Chaldee or modern Hebrew.

וַיֹּאמֶר אֱלֹהִים יֵשׁוּעַ אֶת רוּחִי אֵלֶיךָ

Both expressed in Roman Characters.

RUAIEIURUAIEIMIELARMAIU

And God said, Let there be light, and there was light. Gen. i. 3.

5. In the oriental languages, even at the present time, this mode of writing from right to left, generally pre-

* There was a doubt whether the ancient Hebrews wrote as above without dividing their MSS. into words ; and, as no satisfactory information could be derived from books to be procured in this retired part of the country, the difficulty was made known to one of our most eminent linguists, the Rev. S. Lee, M.A. professor of Arabic in the University of Cambridge, who, with his accustomed kind attention, immediately replied :—

“ To your query, whether the most ancient Hebrews and Samaritans divided their text into words or not, I answer, I believe no one knows. The oldest MSS. we have are divided ; and in the Samaritan a dot is always placed between the words. On some of the old shekels, indeed, no division appears ; but whether this was the case in the books, is not known. It has been conjectured that some various

vails. It was adopted by those nations that derived their alphabets from the Phœnicians. Thus, in the earliest ages, the Ionians, Athenians, &c. wrote from right to left⁹. The Greeks afterwards adopted another method of writing. They began on the right and wrote to the left side of the page, and then returned from left to right; and thus continued to write backward and forward as the ox ploughs, and from thence this method of writing was called *Βερεροφῆδον*, from *βῆς* an ox, and *ερεφῆ* a turning. Of this writing there were two kinds; the most ancient commencing, after the eastern manner, from right to left, and the other, like the European method, from left to right. The following is a specimen of the most ancient mode of writing taken from a marble in the National Museum at Paris¹⁰.

readings may be accounted for on the supposition of no division having been made; and, by adopting a new division, some difficult passages have been made plain and easy. There is a probability, therefore, that this was the case, and to this I incline. Some of the old inscriptions, too, on the ruins of Palmyra, &c. favour this opinion."

⁹ This is proved from inscriptions on coins. We have an Attic coin of Athens thus described: "*Caput Palladis galea tectum. ΘΘΑ Noctua ex adverso stans, inter duos oleæ ramos, omnia in quadrato incuso.*" See "*Veterum Populorum et Regum Numi, qui in Museo Britannico adservantur, Londini MDCCCXIV,*" by Taylor Combe, Esq. p. 125, No. 7.

Another of Tuder thus described, "*Manus cæstu armata, in area quatuor globuli—ΞΔΕΤΥΤ. inter clavas duas scriptum, in area quatuor globuli.*" See as above, p. 16, No. 1.

Another of Metapontum *ΑΤΕΥ Spica.* See as above, p. 38, No. 2.

Another of Leontinum *Εques nudus ΜΟΜΙΤΗΟΝΕΙΛ Hians leonis rictus inter quatuor hordei grana.* See as above, p. 67, No. 4.

The two preceding are found written from left to right, and are therefore of a later date: as *ΜΕΤΑ* See p. 38. No. 1, and *ΛΕΟΝΤΙΝΟΝ*. See p. 67, No. 1.

¹⁰ The most ancient inscription in alphabetical letters is that given in the following page, and said to be discovered by the Abbé Fourmont, *Mém. de l'Acad. des Inscr.*, t. 15, p. 400—410, which is stated to precede the Christian æra by nearly 1400 years. For its great antiquity we have only the opinions of connoisseurs, chiefly French.

SPECIMEN 2nd.

Copy of an Inscription at Paris in Boustrophedon, beginning on the right.

Λ Ε Κ Ε Ο Ε Μ Χ
 Α Ρ Β Τ Ο Κ Ε Σ Ν Ο
 Μ Ε Σ Ε

The first line is read from right to left: the two characters at the beginning are monograms, or characters containing several letters. The first monogram contains the letters ΤΑΛΟΣ, and the second, ΜΑΝ. The second line is read from left to right. The eighth character is a monogram, and contains the letters ΙΔ. The third line is read from right to left. The whole will then stand thus:

ΤΑΛΟΣ ΜΑΝΕΘΕΚΕΝ ΑΡΙΣΤΟΚΙΔΕΣ ΝΟΕΣΕΝ

In the common Greek Style.

Ταλος εθηκεν Αριστοκυδης νοησεν.

A verbal Translation.

Hyllus posuit:—Aristocydes finxit.

i. e. Hyllus placed me:—Aristocydes made me.

A specimen of the other mode of Βουστροφηδον writing, beginning, after the European manner, from left to right", will be found in the following facsimile. It is called the Sigean Inscription from the promontory

P. Knight calls it a forgery. See his *Analytical Essay on Greek Alphabets*, p. 111—130, London 1794, 4to. This marble is preserved in the Royal Library at Paris. It was discovered under the ruins of the temple of Apollo at Amicle, which was built by the son of Lacedæmon about 1400 years before the Christian æra. See *Bibliotheca MS. Stowensis*, by Dr. O'Connor, vol. i. p. 393, and also Astle, p. 68.

¹¹ There is a coin of Agrigentum with the inscription in the Boustrophedon method: beginning at the left, it has ΑΚΡΑ and then

and town of Sigeum, near ancient Troy, where the stone, from which it was copied, was found. It was written above 500 years before Christ¹².

SPECIMEN 3rd.

The Sigean Inscription in Boustrophedon, beginning from the left.



The first line is read from left to right, and the second from right to left, and the others alternately from left to right and from right to left. The whole will then be read, in common Greek characters, thus :

from right to left it has $\Sigma \Theta \Gamma \Lambda \Delta$. It is thus described " $\text{ΑΚΡΑ-CAINTO}\Sigma$ " (bustrophedon) *Aquila stans*. See Combe's *Vet. Pop. et Reg. Numi*, p. 58, No. 2.

¹² See Dr. Chishull's *Antiquitates Asiaticæ*, p. 4. Shuckford's *Con- nexions* by Creighton, vol. i. p. 232. Dr. Bentley's *Epistolæ* by Dr. Burney, p. 240, and particularly Chandler's *Inscriptiones Antiquæ*, pars i. p. 3.

In common Greek characters.

ΦΑΝΟΔΙΚΟ : ΕΙΜΙ : ΤΟ Η
ΕΡΜΟΚΡΑΤΟΣ : ΤΟ ΠΡΟΚΟ
ΝΕΣΙΟ : ΚΑΓΟ : ΚΡΑΤΕΡΑ :
ΚΑΠΙΣΤΑΤΟΝ : ΚΑΙ ΗΘΟΜ
ΟΝ : ΕΣ ΠΡΥΤΑΝΕΙΟΝ : Κ
ΔΟΚΑ : ΜΝΕΜΑ : ΣΙΓΕΤ-
ΕΤΣΙ : ΕΑΝ ΔΕ ΤΙ ΠΑΣΧ-
Ο ΜΕΛΕΔΑΙΝΕΝ : ΔΕ Ο
ΣΙΓΕΙΕΣ : ΚΑΙ ΜΕΠΟ-
ΕΙΣΕΝ : ΗΑΙΣΟΠΟΣ : ΚΑΙ
Η ΑΔΕΛΦΟΙ.

Verbal Translation.

Phanodici sum, filii
Hermocratis Procone-
sii. Et ego craterem
et crateris basin et
Colum ad Prytaneum
dedi memorix ergo Si-
geis. Siquid verò patiar
curare me jubeo
Sigeos. Et fecit
me Æsopus atque fratres.

In common Greek style.

Φανόδικμ̄ εἰμὶ τοῦ Ἡρ-
μοκράτους τοῦ προκο-
νησίου καὶ γὰρ κρατήρα
καπίστατον, καὶ ἡθμο-
ον ἐς πρυτανεῖον κ' ἔδοκα
μνήμα Σιγεί-
εῦσι. εἰάν δέ τι πάσχω.
μελεδαίνειν δεῖ ὦ
Σιγείες. καὶ μ' ἐποι-
ησέν ὁ Ἄισοπος, καὶ
οἱ ἀδελφοί.

The same in English.

I am the statue of Phanodicus,
the son of Hermocrates the Proco-
nesian. I gave a cup, a saucer,
and a strainer, to serve
as a monument in the
Council-House. If I meet with
any accident, it belongs
to you, O Sigeans, to
repair me. I am the work
of Æsop and his brethren.

The Βεῤῥοφηδὸν mode of writing was very seldom used after the time of Solon, who is supposed to have written the Athenian laws in this manner to give them an air of antiquity¹³.

6. The Ionians, Athenians, and other Grecians began to write generally from left to right after writing in Βεῤῥοφηδὸν; and from the following specimen it will be seen that the old Greek alphabet is only the Phœnician inverted and written from left to right; and, therefore, that the Greek alphabet was derived from the Phœnician.

SPECIMEN 4th.

The Greek, Roman, Gothic and Saxon Alphabets derived from the Samaritan.

¹³ This Boustrophedon method of writing was used by the Irish at a much later period: they denominated it *Cionn fu eite*.

		1. Phœnician written from right to left.	2. Right to left Sigean Inscript. above 500 B.C.	3. Left to right, 500 B.C.	4. Attic Greek.	5. Gothic invented by Ul- philas about A.D. 370.	6. Latin, more than four centuries before Christ.	7. Saxon formed from the Roman in the 6th and following centuries.
	A	𐤀	𐤀	𐤀	Α	𐌰	Λ	𐌰 𐌰 𐌰 𐌰
	B	𐤁	𐤁	𐤁	Β	𐌱	Β	𐌱 𐌱 𐌱
G or	C	𐤂	𐤂	𐤂	Γ	𐌲	Γ 𐌲 𐌲	𐌲 𐌲
	D	𐤃	𐤃	𐤃	Δ	𐌳	Δ	𐌳 𐌳 𐌳 𐌳
	E	𐤄	𐤄	𐤄	Ε	𐌴	Ε	𐌴 𐌴 𐌴 𐌴
F or	V	𐤅	𐤅	𐤅	Ϝ	𐌵	Ϝ	𐌵 𐌵
	G	·	·	·	·	𐌶	𐌶	𐌶 𐌶 𐌶 𐌶
	Z	𐤆	·	·	Ζ	𐌷	Ζ	Ζ
	H	𐤇	𐤇	𐤇	Η	𐌸	Η	𐌸 𐌸 𐌸 𐌸
TH	·	𐤈	𐤈	𐤈	Θ	𐌹	·	𐌹 𐌹 𐌹 𐌹
	I	𐤉	𐤉	𐤉	Ι	𐌺	Ι	𐌺 𐌺
	K	𐤊	𐤊	𐤊	Κ	𐌻	Κ	𐌻 𐌻
	L	𐤋	𐤋	𐤋	Λ	𐌼	Λ	𐌼 𐌼 𐌼
	M	𐤌	𐤌	𐤌	Μ	𐌽	Μ	𐌽 𐌽 𐌽 𐌽
	N	𐤍	𐤍	𐤍	Ν	𐌾	Ν	𐌾 𐌾 𐌾
	X	·	·	·	Ξ	·	·	·
	O	𐤎	𐤎	𐤎	Ο	𐌿	Ο	Ο
	P	𐤏	𐤏	𐤏	Π	𐍀	Ρ	Ρ 𐍀
	Q	𐤐	𐤐	𐤐	Ϙ	𐍁	𐍂	·
	R	𐤑	𐤑	𐤑	Ρ	𐍃	𐍄	𐍄 𐍄 𐍄 𐍄
	S	𐤒	𐤒	𐤒	Σ	𐍅	𐍆	𐍆 𐍆 𐍆 𐍆
	T	𐤓	𐤓	𐤓	Τ	𐍇	𐍈	𐍈 𐍈 𐍈 𐍈
U, Y, & W	·	·	𐤔	𐤔	Υ	𐍉	𐍉	𐍉 𐍉 𐍉
	PH	·	𐤕	𐤕	Φ	·	·	·
	CH	·	𐤖	𐤖	Χ	·	·	·
	PS	·	·	·	Ψ	·	·	·
	O	·	𐤗	𐤗	Ω	·	·	·

Astle &
Healey }

Chishull }

Morton &
Bernard }Hicks &
Bernard }

Bernard }

Hicks &
Bernard }

The first alphabet is the Phœnician or ancient Samaritan. This alphabet was used in the earliest ages.

The second is Greek, and copied from the Sigeian inscription, written from the right.

The third is the same ancient Greek written from the left.

The fourth is the Attic Greek alphabet, probably derived from the preceding, and brought into use by Simonides. Pliny says that originally the Greeks had only sixteen letters, and that Palamedes¹⁴ introduced Θ, Φ, Χ, Ξ, the three first of which are only Τ, Π, and Κ aspirated, and were probably at first written ΤΗ, ΠΗ, and ΚΗ; but Ξ is composed of ΚΣ or ΓΣ or ΧΣ. Simonides is said to have added Ζ, Η, Ψ, and Ω. These are only two letters put together: Ζ is composed of ΣΔ or ΔΣ, Η of ΕΕ, Ψ of ΠΣ or ΒΣ, and Ω of ΟΟ.

The fifth alphabet is the Gothic, evidently derived from the Greek¹⁵.

The sixth is the Latin or Roman. The Romans derived their alphabet from the Greek, and wrote from left to right some centuries before Christ. All the Greeks did not write or make their letters exactly of the same form; and hence the old Greek Α was written Α. The Γ or Γ in quick writing had the angle cut off,

¹⁴ The Rev. Dr. O'Connor in his "*Bibliotheca MS. Stowensis*," vol. i. p. 394, observes, The Greek letters, said to have been added to the sixteen original by Palamedes and Simonides, were used before their times; for they are in the Amiclean inscription, which is believed to have been written 160 years before the Trojan war, or 1344 before Christ: they are also in the Eugubian. See Barthelemi's Memoir, in the *Acad. des Inscr.*, t. 39; *Nouveau Traité de Diplom.*, t. 1, p. 615—626, and Gori's *Eugubian Tables*. The Gothic alphabet is placed before the Latin, not because it was anterior to the Latin, but that its derivation from the Greek might be made more evident: for the same reason the Saxon is placed immediately after the Latin. If chronological order had been strictly observed, the alphabets would have been differently arranged.

¹⁵ See Hickes' *Thesaurus*, vol. i. p. 2. plate. Astle, p. 58 and 88—91. For more information on the Gothic alphabet see Orthography, note 1 and 3.

and was made C; Δ also lost one angle, and was written D. The G, at first, was supplied by C, which stands in its place; then K was in use with the Romans; but after G was added, or rather after C had a small blot at the bottom to denote the sound of the Greek Γ , then C was pronounced hard, and supplied the place of K. The Romans, finding the K useless, the sound being denoted by C, rejected it from their alphabet. The L was written L; from P was formed R; Σ was written S, and V, Y. With these few mutations the Roman alphabet was derived from the Greek¹⁶.

To assimilate the Roman character to manuscript, Aldus Manutius, a printer at Venice, invented the Italic character. He used these characters in printing about A.D. 1501. This Italic letter is sometimes called *Aldine*, from its inventor: it is also denominated *Cursive*, from its near approach to running-hand. The Italic character is only the Roman formed for the greater facility in writing, and the common character now used in writing is only the Italic altered so far as to admit of the letters being more easily joined together.

The seventh and following are Saxon letters: they were formed immediately from the Latin¹⁷.

7. Every manuscript is denominated according to the shape and size of the letters in which it is written. There are, according to some, four classes of letters, called *Capitals*, *Majusculæ*, *Minusculæ*, and *Cursive*. These may be subdivided into more or less legible, elegant, or

¹⁶ See Dr. Bernard's Table, part 1, pp. 99 and 103. Massey's *Essay on the Origin and Progress of Letters*, pp. 98 and 102. Shuckford's *Connexions* by Creighton, vol. i. p. 229. For the sound of C and G, see Dr. Warner's *Metronariston*.

¹⁷ About the year 1567 John Daye, who was patronized by Archbishop Parker, cut the first Saxon types which were used in England. In this year *Asserius Menevensis* was published by the direction of the archbishop in these characters; and in the same year Archbishop Ælfric's *Paschal Homily*; and in 1571 the Saxon Gospels. Daye's Saxon types far excel in neatness and beauty any which have been since made, not excepting the neat types cast for F. Junius at Dort, which were given by him to the University of Oxford. Astle, p. 224.

adorned, but all belong to the above four divisions. Of these divisions, some letters are common: for instance; the letters C I K O X Z, which can hardly admit of alteration. These may be small, slanting, and united by hair strokes, and then they belong to the Cursive or running-hand: in every other respect they are common to all the classes. The letters A D E G H M Q T U, when rounded, are peculiar to the Uncial¹⁸; the other letters are common to the Majusculæ and Capitals.

From the discovery of letters to several centuries after Christ, writing was usually in Capitals or Majusculæ, without any space between the words. The first specimen in the Samaritan and Chaldee character will serve as an example of the oriental method; and, for an illustration of the European manner of writing, a brief extract is given from the famous Codex Alexandrinus, said to be written at Alexandria about the end of the 5th century by an Egyptian lady. This valuable MS. was sent by Cyril, patriarch of Constantinople, to king Charles the First, about the year 1628, and is now preserved in the British Museum¹⁹.

¹⁸ "The authors of the *Catalogue* of the Royal Library in France have given the name of Uncials to rounded Majusculæ; and, as several of the learned have adopted that term, they will be here called Uncials: though they can be measured by no fixed standard, either of an inch or half an inch, they are known not by their size but entirely by their form. Casley has erred in altering St. Jerom's uncial letters into initial. Mr. Astle, in his *Origin and Progress of Writing*, p. 81, has followed Casley, adding, that ignorant monks mistook *literæ initiales* for *literæ unciales*. This error is exposed by Bianchini, in his *Vindiciæ*, p. 398. "The term Uncial is used by St. Jerom in his preface to Job, where he ridicules uncial writing as pompous and expensive. See Lupus Bishop of Ferrara's letter to Eginhard, who was secretary to Charlemagne, ep. 5, *apud Mabil. de Re diplom.*"—See the learned Dr. O'Connor's *Bibliotheca MS. Stowensis*, vol. ii. p. 113, and a paper attached to the Bodleian copy of Astle's *Origin and Progress of Writing*.

¹⁹ The New Testament from this MS. was published in facsimile characters by the Rev. Mr. Woide, one of the assistant librarians in the

SPECIMEN 5th.

From the Codex Alexandrinus, probably written in the 5th century.

ΤΤΕΡΗΜΩΝΟΕΝΤΟΙΣΟΥΝΟΙΣ
ΑΓΙΑΣΘΗΤΩΤΟΟΝΟΜΑΟΥ.

ΠΕΡ(ΠΑΤΕΡ)ΗΜΩΝ Ο ΕΝ ΤΟΙΣ ΟΥΝΟΙΣ(ΟΥΡΑΝΟΙΣ)
ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ. St. Luke xi. 2.

*Our Father which art in heaven,
hallowed be thy name :*

The following is taken from the MS. Palatin Virgil in the Vatican Library at Rome, written in Roman Majusculæ in the 3rd century, and is an instance of the transition from Capitals to Uncials.

SPECIMEN 6th.

A Facsimile of the Palatin Virgil, written in the 3rd century.

TEQUOQUEMAGNAPALESETTE
MEMORANDECANEMUS⁹⁰

TE QUOQUE, MAGNA PALES, ET TE MEMORANDE CANEMUS.

Georg. lib. iii. l. 1.

We will sing about thee also, great Pales and memorable.

The next is from the famous Florence Virgil, written towards the end of the 5th century in Roman Majusculæ, and may be considered as a transition from Capitals to Uncials.

British Museum ; and the remainder is now printing in the same manner, under the superintendence of the Rev. H. H. Baber.

⁹⁰ In the original MS. these two lines are included in one, extending the width of a quarto page. The line is divided as above to accommodate it to this octavo page ; but you will have a correct idea of the original by imagining the second line to be joined to the first, thus :

TEQUOQUEMAGNAPALESETTEMEMORANDECANEMUS.

SPECIMEN 7th.

A Facsimile of the Florence Virgil ⁸¹, written in the 5th century.

YOSHAECEFIETIS

GALLOCIUSAMOR.TANTUMMIHICRESCITINHORAS
QUANTUMVERE NOVO,VIRIDISSE SUBICITALNUS

—VOS HÆC FACIETIS

GALLO, CUJUS AMOR TANTUM MIHI CRESCIT IN HORAS,
QUANTUM VERE NOVO, VIRIDIS SE SUBICIT (SUBJICIT) ALNUS.

Ecl. x. 72.

—Ye will do these things

*For Gallus, for whom my love grows as much every hour
As the green alder shoots up in the infancy of spring.*

8. About the end of the third century, and probably in Origen's time, Uncial letters were introduced: these differed from capitals by being more circular for the ease of writing. When writing in capitals, the angular letters would be found to impede the scribes; and therefore to remove this inconvenience they would naturally make the letters less angular till they assumed a circular form. Uncial writing may easily be distinguished from what is written in pure Capitals, by the roundness of the following letters: viz. A D E G H, M Q T. U; the other letters are common to both Uncials and Capitals.

A very brief *facsimile* of a manuscript written in Roman Uncials is here given. See Plate No. 1. The MS. from which this specimen is taken, Pope Gregory sent into England by St. Augustin in the 6th century. It was carefully preserved in St. Augustin's abbey at Canterbury, and was always considered the book of St.

⁸¹ The observations made upon the preceding facsimile will also apply to this manuscript. A correct idea of the original Florence Virgil will be formed, by considering this quotation to be written in the above character and in length of lines, thus:

—YOSHAECEFIETIS—GALLOCIUSAMOR.TANTUM
MIHICRESCITINHORAS.QUANTUMVERE NOVO,VIRIDISSE SUBICITALNUS.

Augustin, as the annals of that church clearly testify. After the dissolution of religious houses, it fell into the hands of Lord Hatton, and was placed by him in the Bodleian Library, Oxford.

The Specimen is to be read,

IN PRINCIPIO ERAT
VERBUM ;

ET VERBUM ERAT APUD

D^m (DEUM). St. John's Gos. ch. i. ver. 1.

*In the beginning was
the word ;
and the word was with
God.*

The various methods of writing, from its first invention to the coming of St. Augustin into England, have been briefly mentioned : it will now only be necessary to trace *the progress of writing in England* till the Saxon character was fixed, and to notice in what respects the English manuscripts differ from the Roman.

9. Before the art of printing was discovered in Germany, about 1440, by John Gutenberg, the Anglo-Saxon had ceased to exist as a living language ; the last written document²² we have in Saxon is a writ about

²² The vulgar Saxon continued to be spoken by the old inhabitants down to the reign of Henry III., for nearly 150 years after the Conquest, when the Norman, which had long prevailed at court, was so far amalgamated with the corrupt vulgar Saxon, as to form the English language, nearly allied to both, but yet widely differing from them. The most ancient English specimen extant is a vulgar song in praise of the cuckoo, which is quoted from a fine old Harleian MS. by Sir J. Hawkins and Dr. Burney, who refer that MS. to the middle of the 15th century, though it is now known to be nearly 200 years older ; having been written about the end of the reign of Henry III.

Sumer is icumen in ;
Lhude sing cuccu :
Groweþ sed, & bloweþ med,
And springþ þe wde nu.
Sing cuccu, &c.

In modern English thus : "Summer is come in ; loud sings the

1258 in the reign of Henry the Third. What we now have of Saxon must, therefore, have been handed down by MSS. In these, the letters assume a variety of forms, according to the age in which they were written". We have no writing of the Saxons before their conversion to Christianity: the first written piece in Saxon is a fragment of a poem composed by Cædmon" the monk before A.D. 680. King Alfred inserted this fragment in his translation of Bede's *Ecclesiastical History*. We must, therefore, look to the manuscripts of the ecclesiasticks for specimens of writing in England. This will account for most of the facsimiles in the plate facing the title being in Latin, the service of the Roman church being performed in that language, and her members generally writing in Latin.

The writing which prevailed in Britain from the coming of St. Augustin in the sixth century to the middle of the 13th is usually called Saxon, and may be divided into *five* kinds; namely,

- 1st, the *Roman Saxon*,
- 2dly, the *Set Saxon*,
- 3dly, the *Running-hand Saxon*,
- 4thly, the *Mixed Saxon*,
- and 5thly, the *Elegant Saxon*.

cuckoo: now the seed grows, and the mead blows (*i.e.* in flower), and the wood springs. The cuckoo sings," &c. See a longer example in Todd's Preface, p. xlviii., and Ritson's *Hist. Ess. on National Song*.

The last expiring efforts of the Saxon language seem to have been made in 1258-9, in a writ of Henry III. to his subjects in Huntingdonshire and all other parts of the kingdom, in support of the Oxford provisions of that reign. It is printed in Somner's *Saxon Dict.* under *Unnan*. Hickes, who seems to have examined all that Oxford can produce, gives no Saxon document of a later date. See *Bibliotheca MS. Stowensis*, by the Rev. Dr. O'Connor, vol. ii. p. 19.

" See Plate before the Title page.

" See King Alfred's A. S. translation of Venerable Bede's *Ecclesiastical History*, book iv. ch. 24. Wanley's Catalogue, p. 287. Wotton's Short View of Hickes's *Thes.* by Shelton, pub. in 4to 1737: in this there is the original accompanied by an English translation. See p. 25. Another and better translation in Turner's *Hist. of the Ang. Sax.* book xii. ch. i.

A very short specimen of each of these will be found in the plate.

1st. *The Roman Saxon.*

10. This kind of writing prevailed in England from the coming of St. Augustin till the 8th century.

No. 2 is taken from *Textus Sancti Cuthberti* now in the British Museum in the Cottonian Library (Nero, D. iv.). It was written in Roman Uncials by St. Eadfrith, a monk of Lindisfarn²⁵ or Durham, in the middle of the 7th century. The interlineary Saxon version was added by Aldred, a priest, probably about the time of King Alfred, and may serve as a specimen of Saxon writing in the 10th century. It is read

✠ PATER NOSTER qui es
IN COELIS sc̃ificetur (*sanctificetur*)

The interlined Saxon is read

fader uren thu arth † (oththe or) thu byst
in heofnu † (oththe or) in heofnas sie gehalgud

*Our father which art
in hedven, hallowed be*

It will be seen by this specimen that the Roman Saxon was very similar to No. 1 in Roman Uncials, written in Italy.

²⁵ Wanley, who wrote about A.D. 1700, gives the following information: "*Quod tempora attinet in quibus floruerunt hi præstantes viri, notandum est, non omnes in eodem seculo simul vixisse. Etenim S. Eadfridus in Episcopum Lindisfarnensem consecratus fuit circa A.D. 688. quo tandem diem suum obeunte, S. Æthelwaldus ad eandem sedem promotus est circa A.D. 721. ante quem annum necesse est ut liber a S. Eadfrido scriberetur. Cæterum, si multifaria negotia spectemus, quibus, ut par est credere, Eadfridus factus Episcopus impediretur, fas esset conjicere, illum adhuc monachum, tantum opus, S. Cuthberto vivente et forsan hortante, adgressum fuisse; saltem circa annum Dom. 686. Secundum quem computum mille annorum vetustas hujus Codicis Latino Textus adjudicanda est. De Aldredi ætate nihil certi habeo quod dicam. Ex dialecto autem Glossæ, et manu in qua scripta est, illum circa tempora Ælfredi Regis octingentis abhinc annis floruisse existimo. See Hickes's *Thes.*, vol. iii. p. 252.*"

2nd. *Set Saxon.*

11. The Set Saxon writing was used in England from the middle of the 8th to the middle of the 9th century.

No. 3 is taken from a MS. in the Royal Library (2, A. xx.) written in the 8th century. The Set Saxon character is not so stiff as the preceding Roman Saxon, nor so loose as the following Cursive or Running-hand Saxon. The Set Saxon is distinguished from the Roman Saxon by having the pure Saxon letters e, f, g, h, i and t. The specimen is read,

Ut me miserum indignumq; (*que*) humunculum (*homunculum*)
exaudire dignetur.

*That he would vouchsafe to hear me a miserable and
unworthy being.*

3rd. *The Saxon Cursive or Running-hand.*

12. Towards the latter end of the ninth century, under the patronage of king Alfred, many MSS. were written in a more expeditious manner than formerly: this we denominate Cursive or Running-hand.

No. 4 is a specimen taken from a MS. in the Bodleian Library (Digby 63), under the title *Liber de Computo Ecclesiastico*, written by a priest of Winchester towards the close of the ninth century. It is read,

Si cupis nosse quota sit Fr̃ (Feria) Kl. lap. su-
me annos dñi (domini) deducasse adde iiii (quartam)
partē (partem).

4th. *Mixed Saxon.*

13. In the ninth, tenth, and in the beginning of the eleventh century, many MSS. were written in England, partly in Roman, partly in Lombardic, and partly in

Saxon characters. As these MSS. have no other distinctive mark, we call them Mixed Saxon.

No. 5 is from St. Augustin's *Exposition of the Revelations*, written about the middle of the tenth century. It is read,

ET VIDI, SUPRA DEXTERA~ (DEXTRAM)
sedentis in throno, librum scriptu~ (scriptum).

*And I saw, on the right hand
of him sitting on the throne, a book written.*

5th. *Elegant Saxon.*

14. This writing was adopted in England in the tenth century, and was continued till the Norman Conquest; but was not entirely disused till the middle of the thirteenth century.

No. 6 is from a book of Saxon Homilies in the Lambeth Library (No. 439), written in the tenth century.

KL. NOVEMBRIS NATL~ (NATALE) OMNIUM SANCTORUM.
Halige lareowas ræddon that seo geleaf-
fulle gelathung thisne dæg mærsie.

*The first of November is in honour of all the saints.
The holy doctors conjecture that the faithful
congregation celebrate this day.*

15. All subsequent Saxon writers endeavour to keep as near as possible to the form of the letters in No. 6. There is a beautiful specimen in the MSS. of the Rev. E. Thwaites, M.A. to be found in the Harleian MSS. at the British Museum (No 1866). It is described in Nichols's *Lit. Anec.*, vol. iv. p. 140, as "one of the most lovely specimens of modern Saxon writing that can be imagined."

16. From the preceding facsimiles, short as they are,

it will be evident that capital letters were alone used in manuscripts till the end of the third century.

Uncial and *Minuscule*, or small letters, were sometimes used in particular writing, from the third to the eighth century, when *Minuscule* or small letters became more common. In the ninth century they were generally used, and in the tenth they were universally adopted, and capitals were only used for titles and for marks of distinction to particular words. This was the custom till the invention²⁶ of printing, A.D. 1440; indeed capital and

²⁶ William Caxton has been generally allowed to have first introduced and practised the art of printing in England. He was born in Kent about 1410. At the age of 15 he was apprenticed to a mercer, and, on the death of his master, he went abroad as agent to the Merchants' Company. Caxton, having received a good education in his youth, had a taste for learning; and, during his stay in Flanders, made himself master of the art of printing. He began to print his translation of *Le Recueil des Histoires de Troyes* at Bruges in 1468, continued it at Ghent, and finished it at Cologne in 1471. The first book Caxton printed in England was the *Game at Chess*; which was finished in the abbey of Westminster the last day of March, 1474.

The first letters used by Caxton were of the sort called *Secretary*; his letters were afterwards more like the modern Gothic characters written by English monks in the fifteenth century. These he used from 1474 to 1488. He had some English or Pica about 1482, and some *Double Pica*, which first appeared in 1490. All these resemble the written characters of that age, which have been distinguished by the name of Monkish-English.

In the year 1478 printing was first practised in the Universities of Oxford and Cambridge: and two years afterwards we find a press at St. Alban's. Specimens of the first types used by Caxton and by printers at the places just mentioned, may be seen in Herbert's *History of Printing*.

Caxton died about 1491, and was succeeded by Wynkyn de Worde. Wynkyn enriched his foundery with new types. He is said to have brought into England the use of round Roman letters. In 1518 Pynson printed a book entirely in Roman types (see Ames, p. 120). William Faques, a cotemporary of Pynson's, made a fount of English letters equal in beauty to those used at the present day.

For an account of Saxon printing in England, see note 17. The first Greek printed in England was in the Homilies set forth by Sir John Cheke about 1543. The first Hebrew, about 1592. In 1653 Walton's *Polyglott* in six volumes folio was begun. This great work con-

Minusculæ or small letters were used, after the tenth century, nearly as at the present time²⁷.

I consider it an honour to myself, and an advantage to the reader, to have some of the deficiencies in the preceding Introduction supplied by the Rev. Dr. O'Connor, the learned writer of *Rerum Hibernicarum Script. Vet.*, author of *Bibliotheca MS. Stowensis*, and of other works, published chiefly from the invaluable Manuscripts which now enrich the superb and valuable Library of His Grace the Duke of Buckingham, a most constant and munificent patron of all useful learning. I shall, therefore, insert the following letter without any apology, except for those parts which apply immediately to myself.

tains the sacred text in the *Hebrew, Samaritan, Syriac, Chaldean, Arabic, Persic, Æthiopic, Greek, and Latin* languages, all printed in their proper characters. The Prolegomena furnish us with other characters: namely, the *Rabbinical Hebrew*, the *Syriac duplices*, *Nestorian*, and *Estrangelan*, the *Armenian*, the *Ægyptian*, the *Illyrian*, both *Cyrillian* and *Hieronymian*, the *Iberian*, and the ancient *Gothic*. See Astle, p. 224.

²⁷ Those who wish to attend more minutely to the origin and progress of letters will find their curiosity amply gratified in Mabillon *de Re Diplomati.*, Astle's *Origin and Progress of Writing*, Chandler's *Inscriptiones Antiquæ*, Dr. Chishull's *Antiquitates Asiaticæ*, Montfaucon's *Palæographia Græca*, Walton's *Prolegomena to the London Polyglott Bible*, Fry's *Pantographia*, or *Copies of all the known Alphabets in the World*, Massey's *Essay on the Origin and Progress of Letters*, the *Archæologia*, or *Miscellaneous Tracts relating to Antiquity*, published by the Society of Antiquaries of London, &c.

Dr. O'Conor's Letter on Ancient Alphabets, &c.

“ Stowe Library, March 29, 1822.

“ Dear Sir,

“ Since I had the pleasure of seeing you, I have perused your ‘Introduction,’ which I return with many thanks for the gratification it afforded me, and for your honourable mention of my *Catalogue of the MSS. of Stowe*. Permit me also to express my respect for the abilities which could collect and arrange in proper order, such a mass of information, in so limited a space, and to avail myself of this opportunity of explaining some passages in my Catalogue, to which you refer. It appears to me that those passages contain principles of reasoning, founded on historical facts, which the limits prescribed by a catalogue, and apprehensions of prolixity, did not permit me to develope in detail.

“ I agree with you in assigning the first place in point of antiquity to the Phœnician alphabet, and also in styling that alphabet *Samaritan*; it might also be styled ancient Hebrew and Chanaanitish; it was the alphabet used in Tyre and Sidon, and in all the regions from Ægypt to Assyria, from the banks of the Euphrates to the shores of the Mediterranean, from Chaldea to the Nile. It was the alphabet which the ten tribes of Israel used in their Pentateuch, before and after the destruction of Samaria, before and after their separation under Rehoboam, and that which the Jews used down to the captivity, in their Pentateuch, and other sacred monuments and coins. This ample explanation sufficiently discovers what is meant by the Phœnician alphabet. The Irish bards, from the days of *Cuanac* and *Cennfaelad* in the sixth century, to the days of *Eochoid* and *Maolmura* in the ninth, of *Flan* in the tenth, and of *Coeman* and *Tiger-nach* in the eleventh, uniformly agree in the old Irish tradition, which is lost in the mist of its antiquity, that

the first inventor of their Ogham characters was '*Fenius an fear Saoidhe*,' i.e. 'Fenius the man of knowledge.' This is undoubtedly a glimmering light which may be traced to the Phœnician Druids of the British islands²⁸. The historical facts I have stated with respect to the Phœnician alphabet are supported by the most ancient monuments, and by the consent of the learned. Mr. Astle need not be quoted where men of the calibre of Montfaucon and Walton are abundantly decisive: and Bryant may indulge in his *Chuthite* etymology, provided he pays respectful homage to Calmet's *Dissertations on the Letters and Antiquities of the Jews*, as connected with those of the Phœnicians. His credulity with regard to the Apamean medal is innocent²⁹. But etymological playfulness sometimes induces even the learned to blend ancient facts with ancient fables, to incorporate both, so as to render the former apparently as problematical as the latter are false, and thus to sap at once the principles of Christian faith and the foundations of genuine history. I observe with pleasure that you confine yourself to the simple fact, that, as far as the learned know, the Phœnician or Samaritan alphabet is the oldest, and that you avoid discussions on the antiquity of the Chaldee characters which the Jews adopted in their captivity. On the antiquity of this character it

²⁸ Lucian's '*Hercules Ogmios*' is professedly a Celtic narrative, delivered to him by a Gaulish Druid, which states that the Tyrian Hercules was called *Ogma* by the Celts, because his strength consisted not in brutal force, but in his invention of letters, and arts.

²⁹ Long before Bryant, Ficoroni published his '*De Nummo Apamensi, Romæ 1667*,' wherein he describes three bronze medals (preserved in Roman museums) which were struck at Apamea in the reign, not of Philip of Macedon, but of the emperor Philip, having on one side, a ship, on which is perched a bird holding in its bill a branch. A male and female appear at the window of the vessel, and three Greek letters resembling NΩE assure Mr. Bryant that this is a representation of the ark of Noah. But the learned Bianchini dissipates the illusion with little more than a single dash of his pen. *Storia Univ.* 1747, Romæ, 4to, pag. 188.

would be dangerous to hazard even a conjecture. We know that the language of Abraham was Chaldaic, and that it differed from the Hebrew³⁰; but we are ignorant of the origin and antiquity of the Chaldee alphabet, further than that the power, order, number, and names of its letters evidently demonstrate a common origin with the Phœnician. Both consist of 22 letters, differing only in some shapes, and in the addition of points introduced by the Masoretic Jews, to supply the place of vowels. St. Jerom assures us that in his time the Samaritan Pentateuch agreed word for word with the Jewish, differing only in the forms of some letters, but not in their order, number, or names.

“ From these most ancient alphabets history conducts us, as if by right of primogeniture, to the Greek, the oldest European derivative from the Phœnician. You accurately divide the Greek into three classes,—Greek from right to left, from left to right, and thirdly *Boustrophedon*, or Greek written in alternate lines from right to left, and *vice versa*, as the plough proceeds. Your specimens abundantly show that in whatever order the Greeks wrote, whether in *Boustrophedon* or otherwise, their characters were not affected by their different methods of arranging their lines, and that the Ionic and the Attic were as like each other as are the Saxon and the Irish, which Camden pronounces to be identical, though there are a few variations in some of the letters, just enough to establish a distinct class. Herodotus says that he saw, in the temple of Apollo Ismenos in Bœotia, the three oldest inscriptions Greece could boast of in his time; that they differed very little from the Ionic alphabet, τὰ πολλὰ ὁμοῖα ἔοντα τοῖσι Ἰωνοχρησι, and that

³⁰ It is evident from Isaiah xix. 18, and from a great many circumstances mentioned in Daniel and other sacred books, that the Chaldee and Hebrew were different languages, mutually unintelligible to their speakers.

Cadmus was the first who introduced letters from Phœnicia into Greece, l. v. c. 58⁵¹.

"Thus, however the fashion might vary in writing from right to left, or otherwise, your accurate specimen of the Sigeian inscription, and the most ancient and authentic histories agree, that the Greek, and all the most ancient families of letters hitherto mentioned, derive their pedigrees from a common source; that the lights of science dawned first upon Europe from the East; and that all systems and conjectures relating to this subject, which do not rest upon this foundation, however ingeniously supported by Bailly or others, are chimerical—seas of glass and ships of amber. This is one of the principles to which I adhere in my Catalogue of the Stowe MSS. I adopted it from the most learned, after much reading and consideration.

"From those remote periods, and primeval seats of alphabetical writing, your specimens invite to regions nearer home, and to times which are more abundantly illustrated, by their nearer approach to our own. From

⁵¹ Wesseling's version is '*Phœnices isti qui cum Cadmo adven-
runt, cum alias multas doctrinas in Græciam induxerunt, tum vero lit-
teras, quæ apud eos (Græcos) ut mihi videtur, antea non fuerant, et
primas quidem illas, quibus omnes etiam Phœnices utuntur. Sed pro-
gressu temporis, una cum sono, mutaverunt et modulum litterarum, et
quum, ea tempestate, in plerisque circa locis, eorum accolæ ex Græcis
essent Iones, qui quum litteras a Phœnicibus discendo accepissent, earum
illi pauca commutantes, in usu habuerunt; et utentes confessi sunt, ut
æquitas ferebat, vocari Phœnicias, quod essent a Phœnicibus in Græciam
illatæ, &c. Quin ipse vidi apud Thebas Bœotias, in Ismenii Apolli-
nis templo, Litteras Cadmeas in tripodibus quibusdam incisas, magna ex
parte consimiles Ionicis, quorum Tripodum unus habet hoc Epigramma
Obtulit Amphitryon me gentis Teleboarum. Hæc fuere circa æta-
tem Laii, qui fuit filius Labdaci, nepos Polydori, pronepos Cadmi, &c.*'
Wessel., p. 399. The best commentary on this passage is that of Sca-
liger, Animadv. in Eusebii Chron. No. 1617. But Renaudot on
the origin of the Greek alphabet, *Mém. de l'Acad. des Inscr.* t. ii., and
Freret and Fourmont on the same subject, tomes vi and xv., throw a
pleasing light on the subject, which instructs and amuses us.

the Greek alphabet you proceed immediately to the Gothic, giving it precedence before the Latin, no doubt in consideration of a nearer affinity to the Greek in the shape of its letters. In giving this precedence you differ from my Catalogue. You argue from the *shape* of the Gothic letters exclusively. I consider their chronology and history. Pliny, speaking of the origin of letters in Italy, derives them from the Ionian, '*Gentium consensus tacitus, primus omnium conspiravit ut Ionum literis uterentur,*' l. vii. c. 57, 58; and refers them to Pelasgian and Etruscan times, antecedent to the foundation of Rome. Tacitus agrees, *Annal.* l. xi.

"Now the Goths had not the use of letters before their irruption into Greece in the 4th century. Ulphilas was the first who invented an alphabet for them, which he modelled from the Greek, and accommodated to the barbarous pronunciation of the Goths. This fact is stated by Socrates, and by Isidore of Seville, '*ad instar Græcarum litterarum Gothis reperit litteras,*' l. viii. c. 6. Tacitus expressly says that the Teutonic nations, into whose provinces the Roman arms had penetrated beyond the Rhine and the Danube, were utterly unacquainted with letters. '*Litterarum secreta viri pariter ac feminae ignorant.*' In fact, no written document has been discovered in the German language older than the monk Ottofred's version of the N. T.; and he pleads this very fact in his preface, as an excuse for the barbarisms of that version: 'because,' says he, 'the German language is uncultivated, and hitherto unwritten.' Fortunatus, indeed, in the 6th century, mentions the rude Runes of the Gothic hordes of Italy. But Hickes cannot produce a single instance of Runic alphabetical writing older than the 11th century, when *Runes*, which were only Talismanic figures, were first applied to alphabetical use, by expressing sounds instead of representing things.

"With regard to Etruscan letters, they certainly precede the foundation of Rome. This appears from Varro's

quotations of the written annals of Etruria³². He expressly states, that in their Rituals, or sacred books, the Etruscans registered the commencement of their years and ages. The Pelasgians and Etruscans appear to have been one people, the primeval inhabitants of Italy. Dionysius Halic. describes them as colonizing Italy from Lydia, and says that the Romans derived the *Ludi Gladiatorum* from them. '*Ludorum origo sic traditur. Lydos ex Asia transvenas in Hetruria consedissee, ut Timæus refert, Duce Tyrrheno, &c. Igitur in Hetruria inter cæteros ritus superstitionum suarum, spectacula quoque religionis nomine instituunt. Inde Romani accessitos artifices mutuuntur, tempus, enuntiationem, ut Ludi a Lydis vocarentur*'³³. This account is supported by Herodotus, who wrote not much more than three centuries after the period to which he refers, l. i. no. 94.

"But independently of these authorities the forms of the Etruscan letters, discovered on ancient marbles and terracottas, dug up about Viterbo, Cortona, Gubbio, and other Etrurian towns, clearly indicate an origin more ancient than the remotest monuments of Rome³⁴. The Roman historians themselves derive many of the Roman usages from Etruria. '*Tarquinius Thusciæ populos frequentibus armis subegit. Inde fasces, trabeæ, curules, annuli, phaleræ, paludamenta, prætextæ; inde quod aureo curru, quatuor equis triumphatur; togæ pictæ, tunicæque palmatæ, omnia denique decora, et insignia,*

³² Varro apud Censorin. de Die natali, cap. 5.

³³ D. Halicarn. l. i. Antiq. Alex. c. 21. Tertullian mentions this ancient origin in his *Spectacula*, cap. 1. See De la Barre's *Annot. on Tertul. de Spectac.* Valer. Max. l. ii. c. 4, Cluver's *Italia Antiqua*, l. ii. folio, p. 424.

³⁴ See the Etruscan inscribed monument, published by Pietro Santi Bartoli, and by Bianchini, *Storia Univ. Roma*, 4to, 1747, p. 538, and others still more valuable in the Transactions of the Academy of Cortona, and by Gori, Lanzi, and Amaduzzi. These prove that the Etruscan alphabet is derived from the primeval Cadmean Greek. See the *Catalogue of Stowe MSS.*, vol. ii. p. 190.

*quibus Imperii dignitas eminet*³³. In short, the more ancient alphabets are, the more they approximate to the ancient Hebrew or Phœnician. Now the Etruscan and Latin are more ancient than the Gothic; and the greater approximation to the Greek which you find in the Gothic, owes its origin to the artful ingenuity of Ulphilas rather than to hereditary descent. In the Stowe Catalogue, vol. i. p. 3, 4, you will find an account of 41 oriental alphabets, all of which, with the exception of the most ancient mentioned in this letter, I have passed by as a degenerate, distorted, and upstart race, which had their origin, like those of Ulphilas, in the vanity which makes nations, as well as individuals, advance false pretensions to ancient renown.

“ These remarks sufficiently indicate the principles on which I proceed in my Catalogue, with respect to alphabetical antiquities; and I would close here, but that another part of this subject to which you advert relates to the ages of manuscripts. You state correctly at page 12, that I reduce alphabetical writing to four distinct classes, *Capitals*, *Majusculæ*, *Minusculæ*, and *Cursive*, as in the Stowe Catalogue, vol. ii. p. 13. I did not use the word *Uncials* in that passage, lest I should seem to identify *Majusculæ* and *Uncials*, as the learned Papebroc and others have done, in my opinion inconsiderately.

Majusculæ are (as the word imports) opposed to *Minusculæ*, and, though they imply *Uncials*, they are not *vice versa* implied under that class. *Majusculæ* is a more comprehensive word than *Uncial*. It embraces letters of several forms, both rustic and elegant, square and angular, and all letters of sizes superior to *Minusculæ* excepting capitals. Its toleration of letters of different shapes is such, that, as the Romans tolerated all religions excepting the Christian, so the word *Majusculæ* tolerated all letters of a larger size than *Minusculæ* excepting capitals.—Initials I exclude. They are of va-

³³ Florus, l. i. c. 5 ; Diodor. l. v. ; Strabo, l. iii., and l. xi., p. 530.

rious shapes and sizes; they often extend from the top to the bottom of a page; often they sport in fantastical dresses along the four margins, and are from ten to twelve inches high. They can be reduced to no certain standard of dimensions, no model, no shape.

In short, I stated that *Majusculæ* form a 2nd class, different from capitals, and opposed to *Minusculæ*, but not that *Majusculæ* and Uncials are the same. *Majusculæ* may be of different shapes, but must be always of a larger size than *Minusculæ*, whereas the form of Uncials must be round, and somewhat hooked at the extremities. Their name has no reference to their size, but to their shape, *Uncæ literæ*. Those who derived *Uncial* from *Uncia*, an inch high, were challenged to produce any ancient MS. written in letters of so enormous a size, and were driven to the absurdity of calling semi-uncial letters half an inch high. A Bible written in uncials at this rate would require a waggon to carry it. St. Jerome, indeed, ridicules the dimensions of Uncials in manuscripts which were written for the wealthy lords of the empire; but as there are small and large capitals, so were there at all times small and large uncials. They seem to have been introduced in the 3rd century, when the arts declined, and the elegant and simple form of the Roman capitals declined with them.

“It is erroneously asserted that Uncial writing ceased entirely in the 9th century: it continued in title-pages, heads of chapters, divisions of books, and other ornamental parts of manuscripts, down to the 12th century, when it was supplanted by modern Gothic. It may be seen in red ink in king Canute's Book of Hyde Abbey, now in this library, and written between the years 1020 and 1036. It may also be seen in king Alfred's Psalter in this library, where the titles of the psalms are prefixed to each in red ink, in writing of the 9th century.

“You state very correctly that the letters peculiar to Uncial writing are Λ δ ϵ ζ η θ ϖ and υ , to which may be added \flat ι f p .

The *a* Uncial was also written *ℒ* with a closed and rounded base; the *d* was sometimes not closed, thus *Ḑ*; the *g* uncial with a tail was sometimes written without a tail *Ḡ*; the *h* was hooked nearly in the same manner *ḥ*; the *p* and *q* had frequently similar flourishes, as if they despised the plain unadorned simplicity of Roman capitals; the letter *r* could hardly be distinguished from the Minuscula *n*, except by a half-circular bend in its second shaft, and a little hook at its extremity; the letter *V*, even as a numeral, was rounded into a *U*, and even the *N* affected to despise its ancient perpendicular erectness, and deviated into *N*.

“ The transition from writing in pure capitals to uncials may be observed in the Medicean Virgil, fine specimens of which are prefixed to Ambrogii’s Italian Version, folio, Rome 1763, vol. i. pag. cxii. The Palatine and the two oldest Vatican Virgils, namely, Nos. 1631, 3225, and 3867, are living monuments of this transition. They were written before the Uncial alphabet was completely formed, before the Uncial *Ω* was introduced. The oldest Vatican Virgil is referred by the Vatican librarians, Holstenius and Schelestrat, to about the reign of Septimius Severus³⁶; that is, the beginning of the third century. Norris and Bianchini, whose works are now before me, agree³⁷. Burman ascribes the Medicean Virgil to the same age; but, doubting how to describe its characters, styles them *Capitals* in one member of a sentence, and *Uncials* in the very next. ‘ *Hunc librum, ante 1200 annos scriptum, Literis majoribus Romanis, seu Capitalibus, forma ut vocant quadrata, typis describi, eodem caractere, literisque quibus exaratus est Uncialibus imprimi, nuper curant Petrus Fr. Fogginius, Florentiæ, anno 1741.*’

³⁶ See Ambrogii’s *Virgil. ex Codice Mediceo Laurentiano*, folio, Romæ, 1763, Pref., pag. xxix. xxxi.

³⁷ *Cenotaphia Pisana* in Norris’s works, folio, Veronæ, 172., p. 340; also Mabillon *Dei Re Diplom.* Ruinart’s ed. p. 354, and Foggini’s Preface to his Roman ed. of 1741, pag. iv.

"The fact is, that the Medicean Virgil, and the Vatican of the third century, were written at the period of the transition from Capitals to Uncials, when the Roman writers had not quite abandoned the one, nor quite formed the other, but had insensibly descended from the good taste of the Augustan age to the barbarous style of the Lower Empire. I own that there is an apparent novelty in this view of the subject, which alarms myself, lest I should appear to venture on whimsical speculations, on subjects which demand the greatest accuracy and diffidence. But I am induced, by my reading, to indulge a hope that in advancing these opinions I shall not be deemed presumptuous³⁸. I find that the Uncial Ω does not appear in those old copies of Virgil which were written in the third or fourth century, whereas it constantly appears in Uncial MSS. of the eighth and ninth. It does appear in the old MS. fragment of St. Paul's Epistles in the library of S. Germain des Près, described by Mabillon, Montfaucon, and the Benedictines, but that MS. is written entirely in Uncials of the fifth century; it is found in the Vercelli Gospels written by St. Eusebius, bishop of that see, who died in 515. The Alexandrine MS. in the British Museum, also, has the Uncial Ω ; but I fear that this fact proves that MS. subsequent, if not to the sixth, certainly to the fifth century; since in the oldest Uncial MSS. the Ω is not to be found. It is in the celebrated Greek and Latin Psalter of S. Germain des Près, which was written in the fifth or sixth century entirely in Uncials. The words in this MS. are not separated, an undoubted proof of antiquity higher than the seventh century.

I have now trespassed on your time longer than I thought I should; and yet, before I conclude, I must state, that when I classed the Stowe MSS. under four heads, I did so in reference to the collection which was before me, consisting chiefly of Saxon, Irish, and English

³⁸ See the letter m in Dom de Vaines.

MSS. Several other modes of writing have been introduced, which did not belong to my province or Catalogue, and are not reducible to any of those classes, even though all might, in a general view of their alphabets, be derived originally from the Roman. The *Lombardic*, the *Modern Gothic*, the *Set Chancery*, the *Common Chancery*, *Court-hand*, *Secretary*, all these forms, which prevailed in the law-courts since the Norman Conquest, all are out of the pale of the four classes to which the Stowe Collection may be reduced, with the exception of a few law MSS. of the 13th and 14th centuries.

"I fear that I ought to apologize to you for prolixity; but I deem the subject of this letter important in many points of view, and I was anxious that you should not mistake my meaning, where it is somewhat involved by that brevity which the limits of a Catalogue seem to demand.

"I think that a very striking resemblance of all the *ancient* alphabets to one another, in their order, number, powers, figures and names, supplies clear proof of a common origin³⁰; that when History lends her aid to this evidence, both mutually supporting each other, both showing an antiquity approaching to the Deluge, and pointing to an Oriental descent, the mind is compelled to ac-

³⁰ Eusebius quotes Josephus's assertion, that originally the Phœnicians introduced only sixteen letters into Greece, a little before the age of Xerxes; namely, "α β γ δ ε ι κ λ μ ν ο π ρ σ τ υ." *Præp. Evang.* l. 10. c. 2. Pliny says that to these sixteen, Simonides afterwards added "ζ η ψ and ω." *Plin.* l. 8. c. 58, and that Palamedes added the remaining four, "θ ξ χ φ." But these assertions cannot bear the test of genuine history or chronology. The Phœnician alphabet, which King Solomon used in writing to Hiram king of Tyre, consisted of 22 letters, neither more nor fewer in number than the 22 sacred books of the Jews, as clearly evinced by the alphabetical psalms; the Phœnicians, therefore, must have introduced 22 letters into Greece even from the days of Moses, who used no other alphabet.

quiesce in the Scriptural history of the origin and progress of the human race, even independently of the proofs which are supplied by Revelation.

“ I have the honour to be,

“ Dear Sir,

“ with great respect and regard,

“ your obedient humble Servant,

“ CH. O'CONOR.”

THE ELEMENTS

OF

ANGLO-SAXON¹ GRAMMAR.

GRAMMAR is the art of rightly expressing our thoughts by words.

The Grammar of any language is commonly divided into four parts; namely, **ORTHOGRAPHY**, **ETYMOLOGY**, **SYNTAX**, and **PROSODY**.

¹ The Saxons were a people of Germany. Their origin, extent of power, and other particulars, will be clearly understood by attending to the following historical facts and observations, chiefly taken from Turner's learned *History of the Anglo-Saxons*.

The sons of Japhet, migrating from Asia, spread themselves over Europe. The earliest tribes that reached and peopled the European coasts in the west were the Kelts, and the Kimmerians, Commerians, or Gomerians, from Gomer the eldest son of Japhet: such changes of names not being uncommon. It cannot now be ascertained at what time the Kimmerians passed out of Asia: but, according to Herodotus (Melpom. sec. xi.), they were settled in Europe before the Scythians, by whom the Kimmerians were attacked in the year 680 before the Christian æra, and obliged to retreat towards the west and south. The ancient Kimbri, so formidable in the earlier ages of the Roman history, were a nation of this primitive race, which in the days of Tacitus had almost disappeared on the continent.

The Kelts were a branch of the Kimmerian stock that dwelt more towards the south and west than the other Kimmerian tribes. The Kelts spread themselves over a considerable part of Europe, and from Gaul entered into the British isles. Though Phœnician and Carthaginian navigators probably visited Britain, the aboriginal inhabitants,

PART I.

ORTHOGRAPHY

CHAPTER I.

1. ORTHOGRAPHY describes the nature and power of letters, and the just method of spelling words.

2. The Anglo-Saxon alphabet contains twenty-three letters : Q not being originally a Saxon letter.

the ancient Britons, were the Kelts, who were conquered and driven into Wales by the Romans. The descendants of the Kelts still occupy Bretagne in France, Wales, Scotland, Ireland, and the Isle of Man.

The Scythian or Gothic tribes, descended from Magog (Parsons's *Remains of Japhet*, ch. iii. p. 68), were the second source of European population. They entered into Europe from Asia, like the Kelts, about 680 years B.C. as previously noticed. In the time of Herodotus they were on the Danube, and extended towards the south. In Cæsar's time they were called Germans ; and had established themselves so far to the westward as to have obliged the Kelts to withdraw from the eastern banks of the Rhine. They became known to us in later ages by the name of Goths.

From this Scythian or Gothic stock sprung the Saxons, who occupied the north-west part of Germany. We may here observe, the terms Kimmerians and Scythian are not to be considered merely as local, but as generic appellations ; each of their tribes having a peculiar distinctive denomination. Thus we have seen, one tribe of the Kimmerian, extending over part of Gaul and Britain, were called Kelts : and now we may remark that a Scythian or Gothic tribe were called Saxons. The Sakai, or Sacæ, were an ancient Scythian nation ; and Sakai-suna (*the sons of the Sakai*) contracted into Sak-sun, seems a reasonable etymology of the word Saxon. Some of these people, indeed, were actually called by Pliny (lib. vi. c. 11.) Sacassani, which is but the term Sakai-suna spelt by a person unacquainted with its meaning.

The Saxons were as far to the westward as the Elbe in the days of Ptolemy ; and therefore, in all likelihood, as ancient visitors of Europe as any other Gothic tribe. Their situation, between the Elbe and the Eyder in the south of Denmark, seems to indicate, that they moved among the foremost columns of the vast Gothic emigration. The Saxons, when first settled on the Elbe, were an inconsiderable people,

3. The letters in Saxon may be pronounced as the present English : but those who wish to attend more minutely to the pronunciation, &c. may consult the following alphabet under the column for sound, &c., and the notes upon the letters.

but in succeeding ages they increased in power and renown. About A.D. 240, the Saxons united with the Franks (*the free people*) to oppose the progress of the Romans towards the north. By this league and other means, the Saxon influence was increased, till they possessed the vast tract of country embraced by the Elbe, the Sala, and the Rhine, in addition to their ancient territory from the Elbe to the Eyder. In this tract of country were several confederate nations, leagued together for mutual defence. Although the Saxon name became, on the continent, the appellation of this confederacy of nations, yet, at first, it only denoted a single state. We shall only mention two of these confederate nations, the Jutes and Angles, because they are most connected with the history of Britain. The Jutes inhabited South Jutland, and the Angles the district of Anglen, both in the present duchy of Sleswick. Hengist and Horsa, who first came into Britain about A.D. 449, were Jutes, but the subsequent settlers in this island were chiefly from the Angles ; hence, when the eight Saxon kingdoms were settled in Britain in A.D. 586, it formed the Anglo-Saxon Octarchy, generally, but most improperly, called the Saxon Heptarchy. They were called Anglo-Saxons to point out their origin :—Anglo-Saxon denoting that the people so called were the Angles, a nation coming from the Saxon confederacy. In subsequent times, when the Angles had been alienated from the Saxon confederacy by settling in Britain, they denominated that part of this kingdom which they inhabited Engla-land (the land of the Angles) Angles' land ; which was afterward contracted into England.

From the entrance of the Saxons into Britain in A.D. 449, they opposed the Kelts, Kimmerians, Kymri or Britons, till, on the full establishment of the Saxon Octarchy in A.D. 586, the Britons were driven into Wales. The Anglo-Saxons retained the government of this island till 1016, when Canute, a Dane, became king of England. Canute and his two sons Harold and Hardi-canute reigned 26 years. The Saxon line was restored in 1042, and continued till 1066, when Harold II. was slain by William duke of Normandy, commonly called William the Conqueror. Thus the Anglo-Saxon dynasty terminated, after it had existed in England about 600 years. The Saxon power ceased when William the Conqueror ascended the throne, but not the language ; for, though it was mixed with Danish and Norman, the vulgar Saxon continued to be spoken by the old inhabitants till the time of Henry the Third, A.D. 1258. See a writ in Saxon issued by this king in Somner's *Dictionary* under Unnan.

ALPHABETS.

ANGLO-SAXON.		MÆSO GOTHIC ³ .		RUNIC ⁴ , &c.		
Form.	Sound s.	Form.	Sound s.	Name.	Form.	Sound.
À A a	a as in bar.	ᚦ	a	Aar	ᚦ	a
B b	b	ᚷ	b	Biarkan	B	b

* The best way of acquiring a knowledge of the alphabets is by writing them over a few times; thus the form of each letter is, in the act of writing, imperceptibly impressed on the mind.

³ The Goths were descended from Magog (see note ¹): as a distinctive denomination they prefixed to Goths the name of the country they inhabited or subdued; as, the Mæso-Gothi, Scando-Gothi, Norreno-Gothi, &c. Their chief seat is reported to have been in Gothland, now a part of the Swedish dominions. The Mæso-Goths, as their name imports, were those Goths that inhabited Mæsia, on the frontiers of Thrace. The language of these Goths is not only called Mæso-Gothic, but Ulphilo-Gothic, from Ulphilas, the first bishop of the Mæso-Goths. He lived about A.D. 370, and is said to have invented the Gothic alphabet, and to have translated the whole Bible from Greek into Gothic. These Gothic characters were in use in the greater part of Europe after the destruction of the western empire. The French first adopted the Latin characters. The Spaniards, by a decree of a synod at Lyons, abolished the use of Gothic letters A.D. 1091 (see Priestley's *Lectures on the Theory of Language and Universal Grammar*, p. 41).

⁴ This alphabet, called also Scytho-Gothic, Cimbric, or Scandic, as well as Runic, was used by many of the northern nations. They had originally only sixteen letters, which they derived from the Gothic (see Hickes's *Thesaurus*, vol. ii. p. 4, tables i. ii. & iii.). To denote the sounds, which their alphabet would not originally express, they placed a dot or point in some of the letters, and called them *Stungen*, as *Stungen Jis* (ᚦ) is *Jis* (I) with a point in the middle. Such letters were called *Stungen*, from *Stungen*, pointed or stung. See Lye's *Dictionary* under *Stungan*, to sting, &c.

⁵ In modern languages there is much difficulty in ascertaining the true sound of letters; and in ancient languages this difficulty is much increased. Dr. Hickes (see *Thesaurus*, vol. i. *Pref. to Saxon Grammar*, xii.) found a MS. in the Bodleian Library marked NE. D. 2. 19; which he considered useful in determining the pronunciation of some Anglo-Saxon letters, prior to the time of King Alfred. In this MS. there are extracts from the Septuagint written in Saxon letters in one column, and a Latin translation in the other (see a facsimile in Hickes's *Thes.*, p. 168). A short specimen is given, with the original Greek,

ANGLO-SAXON.			MÆSO-GOTHIC.			RUNIC, &c.		
Form.	Sound.		Form.	Sound.		Name.	Form.	Sound.
E C c	e' as in choice		Γ	g' and as n before another g.		Knesol	l	c
D d	d		Δ	d		Duss	P or f	d

to show what letters were used by the Saxons to express the Greek words.

Gen. i. 26.

26. Phýromen anthrópon
cat icona ce cath omóyōia
imeteþan ce archeto ton
icthýon tij talafar ce ton
petinon tu upanu ce ton
ctinon ce þarref tij gif ce
panton ton herpeton ton her-
þontōn eþi tij gif ce egeneto
autoþ.

27. Ce ephýien o theof ton
anthrópon cat icona theu eþýi-
ren autōn aþfen ce thilýepýoi-
ren autoþ.

28. Ce eulogýien autuþ
lezon auxaneþhe ce plithýneþ-
he ce þliþofate tin gin ce ca-
taþýrieuþate autij ce archeto
ton icthýon tij thalafar ce
ton petinon tu upanu ce ton
panton ctinon tij gif ce pan-
ton ton erpeton ton erþontōn
eþi tij gif, &c. 29, 30.

31. Ce ýden o theof ta panta
oþa ephýien ce idu cala lian
ce egeneto herþeþa ce egeneto
þroþi himeþa ecti.

26. Πηρωμεν ανθρωπον
κατ'εικονα και καθ' ομοιωσιν
ημετεραν και αρχετω(σαν) των
ιχθυων της θαλασσης, και των
πετεινων του ουρανου, και των
κτηνων, και πασης της γης, και
παντων των ερπετων των ερ-
ποντων επι της γης, και εγενετο
ουτως.

27. Και εποιησεν ο Θεος τον
ανθρωπον κατ'εικονα Θεου εποι-
σεν αυτον αρσεν και θηλυ εποι-
σεν αυτους.

28. Και ευλογησεν αυτους
λεγων, Αυξανεσθε και πληθυνεσ-
θε και πληρωσατε την γην, και κα-
τακυριευσατε αυτης· και αρχετε
των ιχθυων της θαλασσης, και
των πετεινων του ουρανου, και των
παντων κτηνων της γης και παν-
των των ερπετων των ερποντων
επι της γης.

31. Και ειδεν ο Θεος τα παντα,
οσα εποιησε· και ιδου, καλα lian
και εγενετο εσπερα, και εγενετο
πρωι, ημερα εκτη.

From these extracts it appears, the A. S. u was pronounced as ou in Greek, the i as the Greek η, the e as ε, η, ει, or αι, the k as the Greek κ, the f as the Roman f or Greek φ, the o as the Greek ο or ω, as the English oo in rood, &c. (see Hickes's *Thes.* Pref. p. 12).

If we knew the true sound of the Greek letters, the preceding extracts would fix the pronunciation of the Saxon: but, if we know no more of the true original sound of the Greek letters than we do of the Saxon, the following observations may deserve attention (see notes ⁶, ¹⁰ and ¹¹, &c.).

When the Saxon language is properly pronounced, it is by no means deficient in harmony, though its peculiar characteristics are strength and significance of expression, together with a facility and

ANGLO-SAXON.		MÆSO-GOTHIC.		RUNIC, &c.	
Form.	Sound.	Form.	Sound.	Name.	Form. Sound.
Ʒ	E e e ^m in <i>teht</i> .	𐌺	e	Stungen	𐌿 Jis I e
F f	f ^o	𐌽	f	Fie	ƿ P f

felicity of combination, which is exceeded only by the copiousness of the Greek. See Ingram's *Lecture*, p. 68. The vowels may be pronounced as in English; but Mr. Ingram observes, from the intercourse which the Saxons had with the Romans, it is very probable that their pronunciation of the vowels was something similar to the present Italian. For the formation of Aa, Bb, &c. see *Introduction*, specimen 4.

⁶ The general pronunciation of the Gothic letters is given in the alphabet under *sound*; but we may observe further, that **AI** must be read e, as in **ĪLISHS** Jesus; **EI**, i, as **DAVEID** David; **AN**, o, as **SANĀLANMĀN** Solomon. **ΓΓ** is sounded ng, as **ART** ang, and **AIWARTAIWIZN**, *ΕΥΑΓΓΕΛΙΟΝ*, Evangelium.

⁷ Hickes, Thwaites, &c. affirm, that **L** and **U** are always pronounced hard; but Ingram says, "In the pronunciation of c and g the Saxons, long before the time of the Norman Conquest, appear to have nearly coincided with the Italians; either from their religious intercourse with the see of Rome, or from that natural propensity which all nations have to soften their language in the progress of refinement. Thus our modern *ch* was anciently expressed by c only, as in the word *ceoyen chosen*, *Leſter* *Chester*, &c." The Saxons pronounced the word *cild* as we do *child*. In different ages, the same sound has been denoted by other letters, or a combination of them according to the fancy of the writer; but the pronunciation of so common a word as *cild*, one would suppose, could not materially alter. See *Orthography*, on the letter G, and Ingram's *Lecture*, p. 68.

The Saxon capital **L** was formed from the Roman C when it retained more of its angular form. (See *Introduction*, page 10.) The letters c, cp or cu were used for the sound of k and q before the Norman Conquest. After the time of William the Conqueror, both k and q came into general use. See sect. 17 under K.

⁸ The Saxon final e was seldom quiescent, and generally pronounced as by the Italians at this day: hence Beme is found written Be'mæ or Bohemī, the *Bohemians*: Dene is the same with Danī, the *Danes*: the words *take*, *one*, *wine*, &c., which are now monosyllables, were formerly dissyllables, *ta-ke*, *o-ne*, *wi-ne*, &c. See Wallis's *Grammatica Linguae Anglicanae*, p. 57, Tyrwhitt's *Chaucer Ess.* p. 60, and Ingram's *Lecture*, p. 68.

⁹ The letters ƿ ȝ ƿ ȝ ƿ, about the ninth century, lost their Saxon formation, and were written after the Roman manner; as, f g r s t. For the manner of forming the Saxon letters, see Hickes's *Thes.*, p. 2, and *Introduction* to this Grammar, page 10.

ANGLO-SAXON.		MÆSO-GOTHIC.		RUNIC, &c.	
Form.	Sound.	Form.	Sound.	Name.	Form. Sound.
Ð	g	g	or j { as j in four, or y in your.	Stungen	ƿ g
Ð	h	h		Hagl	* h
I	i	ī	i	Jis	I i
K	k	K	k	Kaun	ƿ k ¹⁴

¹⁰ The letter *g* was the origin of *z*, which we find in Scoto-Saxon and old English MSS. In many instances, *g* was pronounced like *y* or *i*, particularly before the vowel *e*: sometimes even before *a*, *u*, &c. as in *dagaz*, *dagum days*, *geap year*; hence the origin of *yate* for *gate*, still used in Gloucestershire. *Land, gemæpe, gereghian, manega, ælcepe, fugelepan, fugelepaz*, &c., if pronounced according to the Italian manner, will be found not unharmonious. The difficulty consists in knowing when these doubtful consonants are to be pronounced hard, and when soft: for this very purpose the Danish *k* was early introduced, and *c* was often inserted before *g*; or a double *cc* or double *gg* was adopted, which produced the hard *c* and *g*: thus *kýnincge* for *cýnincge*, *kýptel* for *cýptel*, *sticce-mælum stick-meal*, &c. were used as early as the time of King Alfred, if we have the original MS. of his translation of Orosius, which is the belief of most antiquaries. The Normans preferred the soft sounds of these letters: hence *micel* or *mitchel* for *micle*; *bridge* for *brigg*, &c. the way in which *bridge* is now pronounced by the common people in Norfolk and other parts of England. The prefix *He* is sometimes put, and sometimes omitted, before the same words, and appears to occasion no alteration in its meaning: it was at length superseded by *y*; as *Heclýpod*, called, *Yclyped*. See Rask's *Gr.*, p. 7, sect. 8, for more observations on the letter *G*.

¹¹ *H* among the Anglo-Saxons was sometimes a very rough aspirate, and at others only a simple one, which gave it a kind of double power. When used as the rough aspirate, it was sounded like *Hh*, or the Hebrew ח *Cheth*.

¹² The Saxons dotted the *y* instead of the *i*, being at first perhaps written *ij*, the *ü* of the Germans twice dotted, and the *ī* of the Mæso-Gothic alphabet, which corresponds with the *ī* in the Alexandrian, Beza, and other old MSS. of the New Testament; as *IOYΔAC. IΔONTEC. TPWI*. The Irish dotted the Saxon *g* instead of the *y*. Ingram's *Lecture*, p. 51.

¹³ Whether the old Saxons had the letter *K*, and discarded it like the Romans, is not certain; but *C* was generally used till the Danes and Normans introduced *K*. It is used now, as formerly, to prevent the soft sound of *C*. Ingram's *Lecture*, p. 51.

¹⁴ Sometimes Kaun *ƿ* supplies the place of *Q*; but the northern nations using this character, generally expressed the sound of *Q* by Kaun *Ur ƿñ*.

ANGLO-SAXON.			MOESO-GOTHIC.			RUNIC, &c.		
Form.	Sound.		Form.	Sound.		Name.	Form.	Sound.
L l	l		Λ λ	l		Lagar	Λ	l
Ɔ M m	m		М м	m		Madur	Ɔ	m
N n	n		Ν ν	n		Naud	Κ	n
O o	o		Ɑ Ɱ	o		Oys	Δ	o
P p	p		Π π	p		Stungen Birk	Β	p
			Θ θ	hw ^{in Saxon, or wh} ^{in English (15)}		Kaun	Υ or ʝ Π	q ¹⁴
R r	r		Κ κ	r		Ridhr	R or Δ	r ¹⁶
Ɔ S s	s ¹⁷		С с	s		Sol	h	s
T t	t ¹⁸		Т т	t		Tyr	ʝ or 4	t
Ð þ	th ¹⁹		Φ φ	th ¹⁵				

¹⁵ The proper sound of these letters can hardly be ascertained ; but that which is given appears the most probable. We find ΘAN, in Saxon hƷænne, and in English *when*. We have also ΦAN, in Saxon þon, and in English *then*. The letter ʝ is read as the Greek ʝ, or the English *eu* in the middle of a word : at the beginning it is *w* : thus SƷNARƷEIN and ʝAƷKS, Saxon ƷƷƷƷ, and English *worse*.

¹⁶ The R is used at the beginning, middle, and end of words : but Ʒ only at the end. See Junius's *Glossary to Gothic and Saxon Gospels*, p. 17, Wormius's *Runic Lexicon*, &c.

¹⁷ Sc, like the German *Sch*, had the sound of the modern *Sh* ; as, ƷcƷp *ship*, and ƷƷceƷƷ *fishers*, &c. See Ingram's *Lecture*, p. 68.

¹⁸ See Note ², p. 40.

¹⁹ Ð and þ both answer to the English *Th* ; but this, as is well known, has a double pronunciation : 1st, a harder one, as in *thing*, which is just as the Greek Θ and the Islandic þ ; and 2dly, a weaker and softer one, as in *this*. This seems peculiar to the English. Spelman attributes the harder sound to Ð, the softer to þ ; and Somner, Hickes and Lye follow him in this opinion ; but I cannot conceive on what ground. On the contrary, it is clearly seen that the ð had the softer, and þ the harder sound : 1st, because it is evident that Ð is taken from D, and it is also probable that it expressed the sound which comes nearest to D : it is also evident, on the other hand, that þ is taken from the Runic þ, as well as the Isl. þ, and, therefore, it probably denoted the same sound : 2dly, because ð is found so frequently at the end of a syllable, and between two vowels where the softer sound is still retained in English and in Islandic. According to the old orthography, ð and sometimes d only is written ; for example, Ʒoð, English *sooth*, and Islandic ƷaðƷ or ƷaðƷ ; oðƷe, English *other*, Islandic aðƷƷ or aðƷƷ. þ on the contrary is found most as the initial of a syllable where the Islandic has always the hard sound : for example, þeod *a people*, Islandic þioð, þencean *to think*, Islandic þen-

ANGLO SAXON.			MÆSO GOTHIC.			RUNIC, &c.		
Form.	Sound.		Form.	Sound.		Name.	Form.	Sound.
U u	u		𐛆	u		Ur	𐛆	u
ƿ ƿ	w ²¹		𐛗	cw and in middle of words sometimes c.		Stungen Fie	𐛗	v or w
X x	x		𐛘	w in the beginning, and s in the middle of a word (15)			𐛘	x
Y y	y ²²		𐛙	ch as chyle.		Stungen Ur	𐛙	y
Z z	z		𐛚	z		Stungen Duss	𐛚	th

kia. The English have two sounds, as th in *thing* and *this* ; but only one way of expressing them : our ancestors had, with much propriety, two distinct characters. Bishop Wilkins makes some judicious remarks on the pronunciation of Ð and þ. He appears to confirm what has just been advanced by Rask (see *Gr.* p. 8—10.). He says, “Dh (Ð, ð) and its correspondent mute Th (þ, þ) are of that power which we commonly ascribe to the letters D and T, aspirated or incassated. And though these two powers are commonly used by us without any provision for them by distinct characters, yet our ancestors, the Saxons, had several letters to express them. They represented (Dh) by this mark (ð) as in *fæðer*, *mōðer*, *ðe*, *ðat*, *ðen* ; and (Th) by this mark (þ) as *þief*, *þick*, *faip*. And it is most evident that their sounds (though we usually confound them under the same manner of writing) are in themselves very distinguishable, as in these examples :

Dh. (Ð, ð.)

Th. (þ, þ.)

Thee, this, there, thence, that, those, though, thou, thy, thine. Father, mother, brother, leather, weather, feather, smooth, seeth, bequeath.

Think, thigh, thing, thistle, thesis, thanks, thought, throng, thrive, thrust. Doth, death, wrath, length, strength, loveth, teacheth, &c.

See *Essay on a Real Character and a Philosophical Language*, p. 368.

Verbs are sometimes formed from nouns by changing the hard into the soft *th* : as *wreath*, *wreathe* ; *breath*, *breathe* ; *cloth*, *clothe*. In Norfolk, words beginning with the hard *th* are spoken as if written with a *t* ; e. g. *trive* for *thrive* : and in the North of England for *d* in the middle of words the soft *th* is substituted, which is also the sound of the Δ among the modern Greeks.

Saxon writers have not attended to the preceding distinction in the sound of þ and ð, but they have used them indiscriminately ; as Hickee remarks : “*Confunduntur hi characteres à scriptoribus.*”

²¹ p, in the middle or end of a word or syllable, retains its original sound, ð like the *w* of the Greeks, and the *w* or *ü* of the Welsh ; hence, probably, its modern rank as a vowel. This letter, as to form and place, is unknown in the alphabets of the ancient Hebrews, Greeks and Romans. It is peculiar to the northern languages and people. Mr. Whittaker (*Hist. of Manchester*, vol. ii. p. 332) and Astle, p. 78 and 98, observe, “The Saxon *p* seems at first to have been only the Roman *v*, lengthened into the Saxon character (see Introduction, p. 10, spec. 4, and Hickee’s *Thes.*, vol. i. p. 2, Plate) and en-

4. The diphthongs *æ* and *oe* are generally written *æ* and *œ*.

For and the Saxons used these abbreviations, *ȝ* and *ȝ*; for *þat* and *þæt* they wrote *þ̅*; and for *oððe* *or*, and the termination *lice* *ly*, they wrote *ī*; as *ī or*²²; and *roðī* for *roðlice* *truly*.

When an *m* was omitted, they made a short stroke over the preceding letter; as *þā* for *þam*²³.

CHAPTER II.

The Division and Change of Letters.

5. The letters of the alphabet are divided into vowels and consonants.

6. Those letters are called vowels which *can* be distinctly uttered by themselves: they are *a, e, i, o, u, y*, and *p*.

7. The remaining letters are called consonants, because they *cannot* be distinctly uttered but in union

larged into the present Roman *w*, by bringing the principal strokes somewhat lower, and closing the top in the one, and by redoubling the whole in the other." The *w*, however, is evidently composed of two characters; namely, of the *v* or *u* doubled. About the time of William the Conqueror, the pure Saxon letters *p, ð* and *þ* were written *uu, w, th* or *th*, according to the writer's fancy; and hence the origin of these letters in our present alphabet.

²² This letter very early took the sound of *i*, as in the Islandic, German and French: this is concluded from the very frequent permutations of *y* and *i*: still it appears that *y* commonly denotes a weak *i*, and, on the contrary, *ý* with an accent, a hard *i*. See Rask's *Gr.*, p. 5.

²³ We also find *uī* for *or*; *ȝīlīm* for *ȝīllelm, William*; and *Dæī*, for *Dælend, Jesus*; *ī* stands for *leoƿerƿtan ƿīlƿarōs amicissimī, most friendly or beloved*; *apī ap̅* or *ap̅* for *apostole, an apostle*; *apīaȝ*, *apostles*; *Diepīm*, *Jerusalem*; *ȝcīl*, *a shilling, money*.

²⁴ There are many other abbreviations and connectives; such as *æƿc̅ æƿcep*, *after*; *allmī allmīhtīȝ*, *almighty*; *am̅*, *amen*; *ancēn*, *uncennede, only begotten*; *b, b̅, bīȝc̅*, *bīȝcop, a bishop*; *bpoð*, *bpoðenn*, *brethren*; *capc̅*, *capcepne*, *a prison*; *cīl* *ƿ Cƿīȝt*, *xƿeȝ*, *Cƿīȝter*, *Christ, Christ's*; *cȝ*, *cƿæð*, *saith*; *ƿ̅* for *dæg*, *a day*; *ðð̅*, *ðð̅*, *David*; *ðpīh*, *ðpīh̅*, *Lord*; *dāȝ* *ðpīhtneȝ*, *Lords*; *f̅* *ƿon*, *for*, *on account of*; *ȝ̅*, *ȝeape, a year*; *īȝȝ*, *īh̅c̅*, *Jesus*; *ȝ̅. m̅*, *ȝeinte Māȝe, St. Mary*; *ȝ̅. p̅*, *St. Peter*; *pūc̅*, *puȝodlice, certainly*, &c. See Thwaites, p. 1.

with a vowel. The consonants¹ are subdivided into mutes, which are perfectly unutterable when alone; and semivowels, which have an imperfect sound of themselves.

The mute consonants are b, p, t, d, k, and the hard c and g. The semivowels are f, l, m, n, r, v, y, x, z, j, and the soft c and g. Of these semivowels, l, m, n and r are distinguished by the name of liquids, because they readily unite with the mute consonants, and flow into their sounds².

8. When two vowels are so placed as to be pronounced by a single impulse of the voice, they make a diphthong: their distribution into proper and improper is of modern date; each of the diphthongal letters being

¹ Grammarians have also divided the consonants into three classes, corresponding with the organs employed in sounding them. Thus b, f, m, p, w and v, being formed by the lips, are called *labials*. The letters c soft, d, j, l, n, r, s, th, x, z, are enunciated by the tongue being brought in contact with the extremities of the upper teeth, and; for a similar reason, are denominated *dentals*: while h, k, q, &c. and g hard (uttered by a contraction of the larynx) receive the name of *gutturals*. This division of the consonants is of great use in elocution, and in the acquisition of a philosophical acquaintance with the origin and derivation of words.

A minute attention to the organs employed in the enunciation of each class of letters enabled Amman, a Dutch physician, to teach persons born deaf and dumb to read and speak. Close application to this subject will also be the best means of overcoming all impediments, to a clear enunciation.

In tracing the origin of words, the division of the consonants into labials, dentals, gutturals, &c. is indispensable. In an etymological view, the letters enunciated by the same organs are so often interchanged, that they may be all considered as one letter. In the derivation of words, all the vowels may also be considered as one letter. These observations will not only apply to the Anglo-Saxon, but to all other languages, as will appear from the following notes. See Jones's *Lat. Gram.*, chap. vii.; Jones's *Greek Gram.*, part ii. ch. i.; and Gregory Sharpe's *Two Dissertations on the Origin of Languages, and the original Powers of Letters*.

² The modern final syllables, ble, dle, fle, &c. are evidently of this class; and are actually pronounced without any aid from the final vowel e.

originally sounded in pronouncing the words which contained them. If three vowels come together, they form a triphthong.

9. In studying the Anglo-Saxon tongue, it is of great consequence to remark, that the inevitable changes introduced by the lapse of time through successive ages; the existence of the three great dialects, and their frequent intermixture; the variety of Anglo-Saxon writers, and their little acquaintance with each other; but, above all, their total disregard of any settled rules of orthography³; have occasioned many⁴ irregularities in the language, and thrown difficulties in the way of the learner, which at first sight appear truly formidable; but, on closer inspection, these difficulties present no insuperable obstacle.

10. The principal difficulty consists in this: The Anglo-Saxon writers often confounded some letters, and used them indifferently for each other. This is the case to a most surprising extent with the vowels and diphthongs; so that the consonants, though often treated in the same manner, form the only part of the language which possesses any thing like a fixed and permanent character.

This observation will be fully exemplified in the following remarks on the transposition and substitution of the different letters.

³ "In days when mankind were but callans
At grammar, logic, an sic talents,
They took nae pains their speech to balance,
or rules to gie,
But spak their thoughts in plain, braid lallans,
Like you or me." BURNS.

⁴ Mr. Rask has acknowledged that "the Anglo-Saxon orthography is indeed excessively perplexed:" and yet he makes the following bold assertion; "According to Hickes and Lye, the Saxon orthography seems to be much more irregular than it really is; because they have not at all understood how to deduce rules for it, and to discriminate the more unfrequent and negligent anomalies from what is properly and decidedly right; to set aside, or at least to remark, the former, and follow the latter. Instead of this, they give, in every

Remarks on the Change of the Consonants required for derivation and declension.

B.

11. B, F, or U, are often interchanged⁵; as

Bebep, beþop, *a beaver*. Iþiz, ueþ ivy. Oþep, oþep, ouep, *over*. Eþolþan, eþolþan *to blaspheme*. Fot, uot *a foot*.

In Dano-Saxon B is sometimes omitted, or superseded by f, p or u.

C.

12. C often interchanges with G, K and Q⁶; as

Donceþ, þonzeþ *thoughts*. Eýð, kýð *kindred*. Eýning, kýning *a king*. Aceþ, Akeþ *a field*. Epen⁷, quen, *a queen, wife, &c.*

C and CC are also often changed into H, or Hh, before r or ð, and especially before t; as Strehton *they strewed*, for rþrepton, from rþreccan. Ahþian for acþian or axian *to ask*. rehð for recð *seeks*, from recan *to seek*.

In Dan. Sax. C changes into ʒ, h, hp and k; and ch changes into h.

D.

13. D and T are often used indiscriminately for each other, and Ð is changed into ð especially in verbs; as reoðan *to boil or seeth*; foðen *boiled*. ic cpæð *I said*;

case, an excessive number of ways how words may be spelt, and they not unfrequently take the false for the genuine." *Gram.*, p. 1.

⁵ That the labials, of which b is one, are interchanged is clear, as we find in Hebrew, בָּצַר bejër, written פָּצַר pëzër, σπειρω *disperse*; נָשַׁב nësëb, נָשַׁם nësëm, נָשַׁפַּ nësëp *to blöw*; אָבֵן äbën, עָפֵן efen *even*. The same is observed in Greek; μυρμηξ, βυρμαξ, and βυρμαχα, *formica an ant*, and βουλομαι, volo, *will*. In Latin, cubo, cumbo, *to lie down*.

⁶ The Hebrew כַּפֵּל cëpël, is changed into the Chaldee קַבֵּל quëbël, *coupled*. The Hebrew גַּמֵּל gëmël, is formed into the Greek καμηλος, the Latin *camelus*, and the English word *camel*. In the same way the Greek οκτω is changed into the Latin octo, and the English *eight*.

⁷ Like the Gothic UENS, UEINS, UINȳ *a wife, woman, &c.*

þu cpæde *thou saidst*. he pȳpð *he is or becomes*; þu pupde *thou becomest*.

F.

14. In Dan. Sax. F changes into b and p.

G.

15. G is often changed into h and p⁸; as

Hepetoða for hepetoða *a leader*; Dahum for dagum *with days*; Gerpizan *to be silent*; ȝerupode⁹ *he was silent or dumb*; roph for ronge *sorrow*.

G interchanges with I and Y, when I has a sort of a consonant sound; as ȝeo, ieo or iu *yore, formerly*; ȝeoȝuð, ieoȝuð *youth*; ȝeoc, ioc or iuc *yoke*.

G is often suppressed before n, or ȝn lengthened into ȝen; as þȳrigne, þȳrine from þȳrr or þir *this*, and ænigne, ænine, from æniz *any*. G is often added to words that end with i, as hīȝ for hi *they*; and on the contrary G is often omitted in those words which end in iȝ; as ðri for ðriȝ or ðriȝȝ, *dry*.

In Dan. Sax. G is sometimes dropped, or changed into C, H, or K; and GS into X.

H.

16. H is sometimes changed into ȝ; as þaȝ¹⁰ for þah *he grew or throve*, from þean *to grow*.

In Dan. Sax. H is sometimes added to words, and sometimes dropped; or it is changed into c, ȝ, ch, or k; and Hu into p.

K.

17. The Saxons originally expressed the sound of the

⁸ G is often redundant in Greek, as are all aspirates, and it is prefixed to words, as γνoσcς, from νεφocς, *a cloud*; γινωσκω, *nosco, to know*. See Gregory Sharpe's *Origin of Languages*, p. 51.

⁹ See Matt. xxii. 12.

¹⁰ See Cædm. lvii. 20. Cniht peox 7 þaȝ *the boy increased and grew*. Se Dælend þeah on pȳdome and on ylde. Luke ii. 52. Deah as the Gothic $\psi\alpha\iota h$ *he grew*.

modern K by C. As C also stood for a soft sound, it was difficult to know when it was to be sounded hard, and when soft. To remove this difficulty, the Danes and Normans introduced the letter K to denote the hard sound of C¹¹.

L.

18. L¹² and N are often written double or single without any distinction at the end of monosyllables; but this reduplication ceases when words are lengthened, so that a consonant follows; as *pell* or *pel well*; *ealle* or *al all* (omnis); *ealne all* (omnem); also *ic rýlle, þu rýlŕt, he rýlð, I sell, thou &c.*

In Dan. Sax. L is sometimes put for R.

M and N.

19. In Dan. Sax. these two letters are sometimes interchangeable; and N is occasionally dropped.

P.

20. The Saxon p and ꝑ are easily mistaken for each

¹¹ "The English should never use c at the end of a word." Todd's *Johnson*, under K. We should not write public, but publick. Dr. Johnson was a strenuous advocate for retaining the k, so was the author of *Friendly Advice to the Correctour of the English Press at Oxford, concerning the English Orthographie*. Fol. London, 1682. This author says, he observed many cacographies in *The Ladies Calling*, and *The Government of the Tongue*, and some in the 4to Bible of the same date. He says "You have injuriously and shamefully docked English words, by taking from the end of them; for example, writing *diabolic*, *topic*, *public*, instead of the known words *diabolick*, *topick*, *publick*, or as sometimes they were written *diabolique*, *topique*, *publique*; but never, but from Oxford, with a c terminating them, unless from France, where I find them so spelt. But what have we to do to conform our English to their language?" See Todd's *Johnson*, vol. iv. in Grammar, Note r in Orthography. The k is now generally omitted (as is the case even in the present work) in such words as Gothic, Cimbric, &c. &c.

¹² L and R are so nearly related in sound, that they are used promiscuously: for the Hebrew אלמנָה *almēnē* the Chaldeans wrote אַרְמֵנָה *armēnā* a widow; and for the Hebrew סֵלַר the Septuagint has σαρπεδ.

other, both in MSS. and on coins; and even in printed books great care is sometimes necessary to distinguish these letters.

In Dan. Sax. P changes occasionally into B and U.

Q.

21. Q is not an original Saxon letter; and very seldom occurs in MSS.; Cw and Cu were commonly employed where Q is now used.

R.

22. R in Dan. Sax. is occasionally added to words, and is sometimes changed into L.

S.

23. S and Z are merely variations of the same original letter: The Z is only the S hard¹³.

In Dan. Sax. Ss, Ð or X are sometimes substituted for S.

T.

24. T in Dan. Sax. occasionally changes into D and Ð¹⁴.

¹³ The Hebrew word עָלַם *ōlēš* becomes עָלַי *ōlēj* and עָלַז *ōlēz* to *exult*, the Greek word *μασσω* to eat, *maxilla* the jaw-bone. Sharpe's *Orig. Lang.* p. 52.

The change, which has happened in our language by the abbreviation of several words that are terminated in *eth*, by substituting an *s* in the room of the last syllable, as in *drowns*, *walks*, *arrives*, and innumerable other words, which in the pronunciation of our forefathers were *drowneth*, *walketh*, *arriveth*, has wonderfully multiplied a letter which was before too frequent in the English tongue, and added to that hissing in our language, which is taken so much notice of by foreigners. See Todd's *Johnson* under S.

¹⁴ The Hebrew word שָׁעָה *thōē* into תָּעָה *tō-ē* *seduced*, the Greek *λαθω* or *λαθω* into the Latin *lateo*, and the Hebrew רָעַר *rōd*, into רָעַר *rōt*, and *węę rōs*, *trembled*. The letter T has a tendency in all languages to degenerate into S. Hence in our own tongue *loveth* becomes *loves*. For the same reason the Greek words *στᾱθι*, *θεθι*, and *δοθι* become *στᾱς*, *θες*, and *δος*. See note on S, and Jones's *Greek Gram.* Part II. Ch. ii.

W.

25. In Dan. Sax. W changes into F and Ui; We into oe, u, ue; Wi, into u, uu; Wa, into uiæ, pæ; Wr, into war; and Wu, into u.

X.

26. X is sometimes supplied by cr; as neopcren for neopxen *quiet*.

In Dan. Sax. X interchanges with S.

Z.

27. Z is only the S hard. See S.

Remarks on the Vowels and Diphthongs.

28. If the consonants,—those natural sinews of words and language,—suffer such changes, it may safely be presumed, that those flexible and yielding symbols, the vowels¹⁵, would be exposed to still greater confusion; a confusion almost sufficient to induce one to imagine that they are of no weight or authority, in Anglo-Saxon orthography.

A.

29. A kind of italic a is much used in Anglo-Saxon MSS.¹⁶ Where we now use A or E, the diphthongs Æ, Œ, and Ea continually occur in Anglo-Saxon; but Œ more frequently in Dan. Sax.

The vowel A and its diphthongs thus interchange:

A and O. See under O.

A and Æ: as ac, æc *an oak*; acp, æcp *a field*; habban *to have*, ic hæbbe *I have*; ſtan *a stone*; ſtænen *stony*; læp *doctrine*; læpan *to teach*; an *one*; ænig *any one*.

¹⁵ In fact, there is nearly the same variety in the vowel sounds of English as now spoken, in the different provincial dialects: e. g. man mon, sand sond, Craydon Croydon, Dorking Darking,—i is in some districts ai, in others ei, and oi: and will is wull.

¹⁶ See Plate.

Æ and EA : as æ, *ea water* ; æc, *eac eternal*.

Æ and OE : as æghpep, *œghpep every where* ; æghpilc, *œghpilc every one*.

Æ and Y : as ælc, *ylc each one*.

In Dan. Sax. these occur indifferently:—A, æ, e, ea, o, eo ; Æ, e, ie, œ, o, ea, ue.

E.

30. E interchanges with *ƿE*. It is often added to the end of Anglo-Saxon words where it does not naturally belong, and it is as often rejected where it does.

Eo is changed into *ý* and e, and ea into e, but more usually into *ý*.

Eaðe, *eðe easily* ; and ceapten, *cerpen a castle*.

Seolf, *relf*, *rýlf self* ; rýllan, *rellan to give, sell, &c.*

Neah *near* ; nehyt *nearest* ; eald *old* ; *re ýlðna the elder* ; *pealdan to rule*, he pelt or *pýlt he rules* ; *leap loose*, *lýran to loose* ; *geleafa belief*, *gelýran to believe*.

In Dan. Sax. these occur indifferently:—E, a, eo, œ, o, u, æ, ea, *ý* ; ea, eo, i, *ý* ; eau, eop ; ee, e ; ei, œ, i ; eo, a, e, i, ip, u ; eu, *ýp*.

I.

31. I is interchanged with e and y ; as

Igland, *egland*, *ýgland an island* ; eþel, *ýþel evil* ; *ipþling*, *eapþling*, *ýpþling a farmer* ; *pen rain*, *pinan to rain* ; *þennan to burn*, *býpnan to set on fire* ; *cpeþan to say*, *þu cpýrt*, *cpýrt, thou sayest*.

In Dan. Sax. these occur indifferently: I, ia, io, eo, *ý* ; iœ, ie, œ ; iuh, eop.

O.

32. O is changed into u, e and y, and eo into y ; but sometimes into a, especially before n in a short or terminating syllable.

Ode and od, into ade and ad ; *ðom judgment*, *ðe-man to judge* ; *ƿroþer comfort*, *ƿreþþian to comfort* ; *ƿot a foot*, *ƿet feet* ; *boc a book*, *bec books* ; *ƿtopm a storm*, *ƿtýpman to storm* ; *gold gold*, *gýlðen*

golden; *poþð a word*, and *þýrðan to answer*; *peoþc a work*, *þýrcean to work*; *heoþð or hýrðe a herd*; *ioþc, iuc a yoke*; *ieþan, ioþan to show*; *man and mon a man*; *lang and long long*; *raþð and roþð sand*.

In Dan. Sax. these occur:—O, a, e, i, u; æ, æ, e, o, ue, pe; oea, eo; ope, uu.

U.

33. U is sometimes converted into y: as *rcþuð clothing*, *rcþýðan to clothe*; *cup known*, *cýþan to make known*.

In Dan. Sax. these are used indiscriminately:—U, b, f, o, op, pe, p, pu; ue, æ, æ, pe; ui, p; uu, ope.

Y.

34. The Anglo-Saxon Y is the Greek Υ (upsilon), or, as the French call it, y Greque. The y was not dotted in the oldest MSS.

Y is sometimes changed into u.

In Dan. Sax. these occur:—Y into e, ea, i; and Yp into eu.

Further Remarks on the Letters.

35. The preceding observations on the consonants and vowels, will render the following peculiarities less surprising, and may perhaps explain their causes.

36. The final letters of words are often omitted: as *pomb, pom*; *pæg or peþ, pe*.

37. A vowel near, or at the end of a word, is often absorbed by the preceding or succeeding consonant, especially if that consonant be a semivowel: but either that or the nearest vowel is still understood: as *Lufþc for lufæþc lovest*; *lufð for lufæð loveth*; and other verbs in the 2nd and 3rd persons. *Geþpæxl for geþpæxle changes*; *þuþl for þuþel sulphur*; *þpæþl for þpæþel*.

— so in English we say "Soviet"

sulphur; bloꝝm for bloꝝma *a blossom*; boꝝm for boꝝum *bosom*; botl for botle *a village, house, &c.*; bꝛiðl for bꝛiðel *a bridle*.

37*. Contractions of words are common: as N'ýrte for ne þýrte *knew not*; n'æfde for ne hæfede *had not*; ýpn'ð for ýpneð *runneth*.

In Dan. Sax., on the other hand, monosyllables are sometimes changed into longer words: as ppað *anger, wrath*, lengthened into papað. Other words contract two syllables into one; as cýning into kýng *a king*.

38. The different letters suffer a very frequent change of position: as tintenꝛe, tintꝛeꝛe *pain*; þiꝛða, þiꝛðða *third*.

39. A very great variety exists in writing the same word by different Anglo-Saxon authors, as will appear from the following examples: ȝeoȝeþe, ȝeoȝoð, ȝeoȝuð, ȝeoȝe, ioȝoð, iuȝuð *youth*; mæneȝeo¹⁷ *many, a multitude*, is written mæneȝo, mæniȝeo, mæniȝo, mæniȝu, mænio, mæniu, mænýȝeo, maneȝeo, maneȝu, manȝe, manȝo, manȝu, meneȝeo, meneȝo, meneȝu, meniȝeo, meniȝo, meniȝu, menio, meniu.

Adjectives in the comparative degree end indifferently in ap, æp, ep, ip, op, up or ýp; and the superlative in aꝛt, æꝛt, eꝛt, iꝛt, oꝛt, uꝛt or ýꝛt.

Active participles end in and, ande, ænd, ænde, end, inð, onð, und or ýnd; and passive participles in að, æð, eð, id, od, ud, or ýð.

So also, ðe dielf, dealf, ðelf or ðalf *he dug*; and læꝛpende, læꝛpiȝende, læꝛȝende or læꝛiende *feeding*; ic purpe, ic peoꝛpe, ic pýꝛpe, or ic peꝛpe *I cast away*; man¹⁸, mon *a man*; he mæȝe or muȝe *he may*; he fīȝ, fī, fīe, fe, fīo, or feo *he is*; fīndon, fendon, fīendon, fīnt, fīent, fīnd, fīn, fīen, feon, *are*.

40. Some short words assume very different meanings: as biȝ, biȝe, býȝe, beȝ, beaȝ, beah and beh,

¹⁷ As the Gothic **MANAŖEI** *a multitude*.

¹⁸ As the Gothic **MANNA** *a man*.

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which, according to their connexion, signify indifferently, *a turning, a crown, a gem, a bosom, buy, he turned, he submitted, &c.* from *bugan to turn, bow, &c.*

CHAPTER III.

Transformation of Saxon words into modern English.

41. We have retained some Anglo-Saxon words unaltered in our modern English.

After ¹ <i>after</i>	Calf <i>a calf</i>	Eafter <i>Eastern</i>
And <i>and</i>	Camp <i>a camp</i>	Fast <i>a fast</i> ²
Apple <i>apple</i>	Corn <i>corn</i>	Fell <i>fell</i>
Bað <i>a bath</i>	Dead <i>dead</i>	Fiend <i>a fiend</i>
Beam <i>a beam</i>	Deað <i>death</i>	Firyt <i>first</i>
Bean <i>a bean</i>	Den <i>a den</i>	Flea <i>a flea</i>
Bell <i>a bell</i>	Dim <i>dim</i>	Fon <i>for</i>
Belt <i>a belt</i>	Dumb ⁴ <i>dumb</i>	Fopð <i>forth</i>
Blind ² <i>blind</i>	Dust <i>dust</i>	Fox <i>a fox</i>
Brand <i>a brand</i>	End <i>end</i>	Friend <i>a friend</i>
Broð <i>broth</i> ³	Eapð <i>earth.</i>	From ⁶ <i>from</i>
Broþer <i>a brother</i>	Eaft <i>east</i>	Full ⁷ <i>full.</i>

42. We may further observe, that in derivation the Anglo-Saxon *c* coming before a vowel is changed into the English *ch*, and *cc* into *tch*; as *cidan to chide*; *cicen a chicken*; *feccean to fetch, &c.*⁸

The Saxon *ƿ* and *ƿce* become the English *sh*: as *ƿceall shall*; *ƿceolde should*; *ƿceotan to shoot*; *ƿcean shone*; *ƿcýlð shield*; *ƿcīn shire*,—and many more.

43. Most of the Saxon words which form the groundwork of our present language, have been formed by dif-

¹ As Gothic **𐌵𐌹𐌸𐌿𐌸**.

² As Gothic **𐌵𐌹𐌸𐌿𐌸**, **𐌵𐌹𐌸𐌿𐌸**, and Cimbric **𐌵𐌹𐌸𐌿𐌸** (BLINDE). See Lye's *Anglo-Saxon Dict.* and Junius's *Glossarium Goth.*

³ Like the Hebrew בְּרוֹת *broth food, broth.*

⁴ As Gothic **𐌵𐌹𐌸𐌿𐌸**, **𐌵𐌹𐌸𐌿𐌸**. See Matt. ix. 33. Luc. i. 22.

⁵ As **𐌵𐌹𐌸𐌿𐌸** *to fast.*

⁶ As Gothic **𐌵𐌹𐌸𐌿𐌸**.

⁷ As **𐌵𐌹𐌸𐌿𐌸**.

⁸ See Note ⁷ on letter C.

ferent parts of the process above described: that is, by adding, omitting, transposing or interposing some letter or letters;—by aspirating some, and removing the aspirate from others;—by dropping initial or final syllables, especially the termination of the infinitive mood;—and also by the contractions which many words have undergone. This will clearly appear from the few examples here subjoined.

44. *Examples of Substantives.*

Foƿƿt <i>frost</i>	Ƴæƿƿ <i>a wasp</i>	Ƴyl } <i>a well</i>
Geozuð <i>youth</i>	Nædl <i>needle</i>	Ƴala }
Ceaf <i>chaff</i>	Blæf <i>loaf</i> ¹¹	Æx <i>an ax</i>
Deopen <i>heaven</i>	Ƴeodepe } <i>widow</i> ¹²	Blæƿoð <i>lord</i>
Ƴring <i>a ring</i>	Ƴidepe }	Rom <i>a ram</i>
Stize <i>a sty</i>	Nechebura <i>neighbour</i>	Galz }
Nauegar <i>an auger</i>	Sealf <i>salve</i> ¹³	Galza } <i>gallows</i> ¹⁶
Ganpa }	Izland <i>an island</i>	Cu <i>a cow</i>
Gandpa } <i>a gander</i>	Stýrc } <i>a steer or</i>	Ƴýnnæt <i>a hornet</i>
Cluzga <i>a clock</i>	Stýrc } <i>stirk.</i>	Orcýnð <i>orchard</i>
Siole <i>seal, sea-calf</i>	Ƴuca }	Ƴýrt <i>a mist</i>
Pneort <i>a priest</i>	Uca } <i>a week</i>	Boga <i>a bow</i>
Boyme <i>bosom</i>	Ƴægen }	Ƴaga <i>a maw</i>
Ƴunuc <i>a monk</i>	Ƴæn } <i>a waggon</i>	Bepa <i>a barn</i>
Gealla <i>gall</i>	Rædic <i>a radish</i>	Ƴræfen <i>a raven</i>
Ƴwæte <i>wheat</i> ⁹	Loppertpe <i>a lobster</i>	Reope <i>a rug</i>
Leoht <i>light</i> ¹⁰	Ƴerz <i>marrow</i>	Fugel <i>a fowl</i> ¹⁷
Æfen <i>evening</i>	Bodiz <i>a body</i>	Scopel <i>a shovel</i>
Ƴafuc <i>a hawk</i>	Ƴazol <i>hail</i>	Ƴuma <i>a thumb</i>
Ƴpetrtan <i>whetstone</i>	Geoc <i>a yoke</i> ¹⁴	Telt <i>a tilt</i>
Ƴnutu <i>a nut</i>	Ƴýcop <i>a bishop</i>	Rýc <i>a rush</i>
Deafod <i>head</i>	Spearm <i>a swarm</i>	Ƴricze <i>a ridge</i>
Oxa <i>an ox</i>	Ƴund <i>a wound</i> ¹⁵	Fola <i>a foal</i> ¹⁸
Ƴýfe <i>hive</i>	Fæðer <i>a father</i>	Ƴælfertpe <i>a halter</i>
Sugu <i>a sow</i>	Modop <i>a mother</i>	Snæzol <i>a snail</i>

⁹ As the Gothic **𐌹𐌿𐌹𐌸**. ¹⁰ As **𐌹𐌿𐌹𐌸𐌹𐌸** or **𐌹𐌿𐌹𐌸𐌹𐌸**.

¹¹ As the Gothic **𐌹𐌿𐌹𐌸𐌹𐌸** or **𐌹𐌿𐌹𐌸𐌹𐌸**.

¹² As Gothic **𐌹𐌿𐌹𐌸𐌹𐌸**.

¹³ As **𐌹𐌿𐌹𐌸𐌹𐌸**.

¹⁴ As **𐌹𐌿𐌹𐌸𐌹𐌸**.

¹⁵ As **𐌹𐌿𐌹𐌸**.

¹⁶ As **𐌹𐌿𐌹𐌸**.

¹⁷ As **𐌹𐌿𐌹𐌸**.

¹⁸ As **𐌹𐌿𐌹𐌸**.

Dunig honey	Scæt a sheet	Scrin shrine
Laga a law	Sapel a soul ²²	Camb a comb
ȳrm a worm ¹⁹	Bridde a bird	Sæd seed
bleator laughter ²⁰	Fæm foam	Speappa a sparrow ²³
Nefa a nephew	Dealepe } meal	Eoƿorpic-York
Craeft a craft, art	Delepe }	Fixa fish ²⁴
Ƣæpƿald threshold	Lapeping a lapwing	Fýrhto fright ²⁵
Fot a foot	ƿicce a witch	hƿæz whey
Ƣæpƿest harvest	Drojna dross	Cýtel kettle
Otor an otter	Æjc ash	Bap } a boar
Beo a bee	Ecge an edge	Bape }
Fleoƿe a fly	Gilt guilt	Dran a drone
ƿæz away ²¹	Ceac a cheek	Taduƿe a toad.
Craet a cart	Spura a spur	

45. *Examples of Adjectives, &c.*

Nacod naked ²⁶	Dýt it ²⁹	Lang long
Reoh ²⁷ rough	Riht right ³⁰	Sceapp sharp
Fepƿc fresh	Sceopt short	Smepe smooth
Lytel little	Græz gray	Beet best ³⁴
Glæd glad	Fagen glad, fain ³¹	Eal all
Æmtiz empty	ȳpƿ worse ³²	Æniz any
Beopht bright ²⁸	Aƿen own ³³	Ƣape more.

46. *Examples of Verbs.*

Cýrran to kiss	Anbadian to abide	Apnian to run ³⁶
Ƣæppian to hasp	ƿealdan to wield ³⁵	Liban } to live ³⁷
Cnyllan to knoll	Folgian to follow	Leoƿan }
Ƣepƿcan to thresh	Spelgian to swallow	Borƿian to borrow
Bepcƿran to shove	Ƣpingan to ring	Ƣeapdian to ward ³⁸

- ¹⁹ As the Gothic ƵANƵKM. ²⁰ As hALLHCAN.
²¹ As ƵIFS. ²² As SAIƵALL.
²³ As SPARKƵA. ²⁴ As the Gothic FISK.
²⁵ As FANƵHTAN. ²⁶ As NALUƵS.
²⁷ As KIH. ²⁸ As BALƵHT.
²⁹ As ITA. ³⁰ See Lye's Dict. under ƢA-KAHTS.
³¹ As FALINƵN to rejoice. ³² As ƵAƵKS ³³ As AIFIN.
³⁴ As BALƵISTA. See Lye's Dict. under BALƵIZƵ.
³⁵ As ƵALLAAN.
³⁶ Run is more similar to the Gothic KINNAN.
³⁷ As AIBAN. ³⁸ As ƵAKAƵAN.

Cidan to chide	Cuellan to kill	Renian to rain ⁴⁰
Adriȝan to dry	Ripan to reap	Ceoppan to carve
Ican to increase, to eke ³⁹	ƿændpian to winnow	Býczan to buy ⁴¹
Scpeopan to scrape	Lænan to lend	ƿacian to wake ⁴²
	Axian to ask	ƿærcan to wash.

47. Examples of other parts of Speech.

ƿrænne when ⁴³	Fram from	Ofer over ⁵⁴
ƿræp̃er whether ⁴⁴	ƿurh through ⁴⁹	Onbutan about ⁵⁵
Æt at	Gýre yes ⁵⁰	Ƣon then ⁵⁶
Betƿux betwixt	Sƿa so ⁵¹	Butan but
Gca yea ⁴⁵	Ƣider thither	Ƣær there ⁵⁷
Genoh enough ⁴⁶	Gif if ⁵²	Ƣær where ⁵⁸
Ƣider hither ⁴⁷	Ƣýder whither ⁵³	Gemanȝ among
Ƣri why ⁴⁸	Ƣra who	Sona soon ⁵⁹ .

Two remarks may be here made relating to the present state of the English language.

48. First: to the question, How comes it to pass that each of the modern English vowels has several different sounds? it may be replied, that all the different sounds beyond the powers of the single vowel were once expressed by diphthongs; those diphthongs being at length discontinued, the single vowel was afterwards unnaturally obliged to bear the various sounds which they had previously represented. This was an alteration in our orthography, but no great improvement.

³⁹ As **ANKAN.**

⁴⁰ As **KIRNAN.** See Lye's *Dict.* under **KIRN.**

⁴¹ As **BNRGAN.**

⁴² As **ƿAHSKAN.**

⁴³ As the Gothic **OLAN.**

⁴⁴ As **OLΦAK.**

⁴⁵ As **GA** or **GLI.**

⁴⁶ As **GANQH.**

⁴⁷ As **hidaKE.**

⁴⁸ As **OL.**

⁴⁹ As **ΦAIKH.**

⁵⁰ This occurs Matt. xvii. 25. *Ƣa cƿæð he. Gýre. he ðeð. "Then saith he, Yes, he doth."*

⁵¹ As **SƿE.**

⁵² As **GAN** or **GLBEI.**

⁵³ As **OLAKKE.**

⁵⁴ As **neAK**

⁵⁵ And *þær onbutan. And thereabouts.*

⁵⁶ As **ΦAN.**

⁵⁷ As **ΦAKnh.**

⁵⁸ As **OLAK.**

⁵⁹ As **SNNS.**

49. Second: the apparent truth of Professor Ingram's observation on our present orthography: "That a few hours attentively dedicated to Saxon literature will be sufficient to overthrow the authority of every dictionary and grammar of the English language, that has been hitherto published."

PART II.

ETYMOLOGY.

CHAPTER I.

1. ETYMOLOGY treats of the formation and modification of the different sorts of words; or, as they are commonly called, Parts of Speech.

Words, composed of the letters of the alphabet, are articulate sounds used as signs of our ideas.

2. All words were originally what are now termed monosyllables; and consisted either,

1st, of a single vowel, as—*a*, *always*, *ever*:

2ndly, of a diphthong, as—*æ*, *a law*: or

3rdly, of a vowel or diphthong, and one, two, or more consonants united; as—*ac an oak*; *ælc all, each*. Many words ending in a semivowel are most probably of this kind: as—*abl a disease*, *pærctm fruit*, *býrmp reproach*, *apl an apple*: so that all words were at first pronounced with one single impulse of the voice, or with that slight modification of it occasioned by the terminating semivowel, and which is but the *recoil* from that impulse. For the sake of greater expedition in communicating the thoughts, and in the inattentive rapidity of pronunciation, two, three, or more words, expressing

a complete thought, or a convenient part of one thought, were often uttered so closely together, as at length, through the force of habit, to be considered as but one word:—consequently, those words which we call disyllables, trisyllables, and polysyllables, are no other than two, three, or more entire words, or fragments of words, thus condensed into one.

All words, therefore, of more than one syllable are compounded of other words, which had a separate existence, either in the same language or in some kindred tongue.

3. Words may be divided into the following classes: namely, **SUBSTANTIVE** or **NOUN**, **ADJECTIVE**, **PRO-NOUN**, **ARTICLE** or **DEFINITIVE**, **VERB**, **ADVERB**, **PREPOSITION**, **CONJUNCTION**, and **INTERJECTION**.

Under these classes all the words of the Saxon language may be arranged: though not perhaps in every case with scientific precision¹.

¹ From the time of Plato to the present, the parts of speech have been variously enumerated, from two to eight, ten, or twelve. This diversity of opinion, as to the number of the parts of speech, has chiefly arisen from the propensity to judge of the character of words, more from their form than from their import or signification. It is evident that to give names to the objects of thought, and to express their properties and qualities, is all that in language is indispensably requisite. If this be granted, it follows that the *noun*, (“*Nomen de quo loquimur.*” Quint. lib. i. 4) the name of the thing of which we speak, and the verb (“*Verbum seu quod loquimur.*” *Id.*) expressing what we think of it, are the only parts of speech that are indispensably necessary.

All the eight or twelve parts of speech, enumerated by grammarians of the present day, may be reduced to the *Noun* and *Verb*, as follows:

If we had a distinct name for every object of sensation or thought, language would consist only of proper names, and would be too burdensome for the memory. Language then must be composed of general signs, to be remembered; and, as our sensations and perceptions are of single objects, it must be capable of denoting individuals. These general terms are rendered applicable to individuals by auxiliary or prefixed words, and the general term, with its auxiliary, must be considered as a substitute for the proper name. Thus *boy* is a general term, to denote the whole of a species: if I say *the boy*, *this boy*, *that*

boy, it is evident that the word *boy* with the articles or definitives *the*, *this*, and *that*, are substitutes for the proper name of the individual :—definitives or articles are therefore not absolutely necessary. See *Locke's Essay*, book iii. chap. 3.

The pronoun is a substitute for the noun, and may easily be dispensed with.

The adjective cannot be considered essential in language, since the connexions of a noun with a property or quality may be expressed by the noun and verb : thus, "*a wise man*" is the same as "*a man of, with, or join wisdom.*" Dr. Jonathan Edwards affirms that the American-Indians, denominated "*Mohegans*, have no *adjectives* in all their language." *Diversions of Purley*, vol. ii. p. 463.

Adverbs are only abbreviations ; as, *here*, for *in this place* ; *bravely*, for *brave-like* ; and, therefore, they may be rejected. In a similar manner it might be shown, that all parts of speech, except the noun and verb, are either substitutes or abbreviations, convenient indeed, but not indispensably requisite.

That all language is reducible to nouns and verbs is the doctrine of Plato, and is eloquently maintained in the *Platonica Quæstiones* of Platarch. Of the same opinion was Aristotle ; who says, " there are two parts of speech, *nouns* and *verbs*." Varro *de Ling. Lat.* Hence the observation of Priscian : " It was a favourite idea with some philosophers, that the *noun* and *verb* were the only parts of speech ; and all the other words were assistants or connectives of these two." *Lib. xi.* To this opinion in later times Vossius, professor Schultens, Lennep, and others, have expressed their assent ; but none so much in accordance with Mr. Tooke, as Hoogeveen in his *Dissertation on the Greek Particles*. That particles (as Mr. Tooke calls them) are abbreviations of other words, is, however, neither the discovery of Mr. Tooke nor of Hoogeveen who preceded him. The fact is illustrated in the work of a learned German on the subject of the Hebrew Particles, published in 1734. " If not all separate particles, certainly the greater part, are, in their nature, nouns. That this position is perfectly just, though new, you will be convinced by the following pages. For, by reading these through with care, you may very easily understand that all the separate particles of the Hebrews are either *nouns* or *verbs*." Christ. Koerber, *Lex. Partic. Hebr.* This etymological principle is thus displayed by Hoogeveen :—" Nature and reason teach us that the first origin of the Greek, as well as every other language, was most simple ; and it is probable that (*ὀνομαβέρας*) nouns, by which things, and verbs, by which actions were expressed, were first used, but not particles. However, since the whole discourse consists of verbs and nouns, the former of which denote the actions and passions, the latter the persons acting and suffering—it is rightly asked, whether the primitive language had particles : Indeed, the particles themselves were formerly either nouns, or verbs. See *Doctr. Particularum Ling. Gr.* 1769, *Præf.* and Todd's *Johnson*, in *Gram.* vol. iv. p. 15.

From what has been stated, it is evidently the opinion of learned men, that in all languages, the essential parts of speech are the *noun* and *verb*; but, as there is in every language a number of words which cannot be easily reduced to these primary divisions, it has been usual with grammarians to arrange words into a variety of different classes. This arrangement is partly arbitrary: for, as Horne Tooke remarks, "it has not to this moment been settled, what sort of difference in words should entitle them to hold a separate rank by themselves." *Diversions of Purley*, vol. i. p. 44. Hence the different opinions, as to the number of the parts of speech, mentioned at the beginning of this note. Into whatever number of classes words may be distributed, it should always be remembered, that the only words essentially necessary are the Noun and Verb; every other species of words being admitted solely for dispatch or ornament. See Dr. Crombie's *Etym.* p. 21.

Having seen that all the parts of speech may be reduced to the Verb and Noun, perhaps it may be proper to give, what may be considered, the progressive formation of the different classes into which words are divided in this Grammar. See the note to the 2nd paragraph on the *adverb*, chap. vi.

Every abstract term in language had originally a sensible, palpable meaning;—generally a substantive meaning.

Substantives or nouns constitute, in general, the primitive words in all languages. See a different opinion in Anselm Bayly's *Introd. to Languages*, p. 73, and Bishop Burgess's *Essay on the Study of Antiquity*, 2nd edit. p. 89.

Verbs are the first-born offspring of nouns. They are nouns employed in a verbal sense;—at least, the greatest quantity of words are of this class: a few indeed appear to have started into being at once as verbs, without any transmigration through a previous substantive state.

Adjectives spring from the two preceding classes of words; and are originally either nouns adjectived, or verbs adjectived.

Pronouns take their rise from Nouns, Verbs, and Numerals, which have, in many instances, passed through the adjectived state.

Articles, or more properly Definitives, are nothing but Pronouns used in a particular sense.

Adverbs, for the most part, originate in Adjectives and Pronouns; a few in Verbs and Nouns.

Connectives, that is Conjunctions and Prepositions, are generally Nouns or Verbs employed in a particular sense, and for a particular purpose; they are sometimes slightly adjectived.

Interjections are, in most instances, Verbs: though a few are Nouns.

Hence it will be easily perceived, that the original words in a language,—that is, those which were formed when the language itself began,—are probably not numerous; the great mass of its vocabulary was produced at successive intervals, and will, in a great degree, exhibit the *distinct stages* of its formation. See Notes to chap. ii. sect. 4: chap. iii. sect. 26: and chap. v. sect. 57.

CHAPTER II.

THE NOUN.

4. A Noun¹ is the name of any thing we can see, touch, or conceive to exist.

We know that *boc*² *a book*, and *pep* *a man*, are nouns, because we can see or touch them. We are also certain

¹ Nomen is nama. mid þam pe nemnað ealle þing. ægþer gerýndeþlice ge gemænlice. rýndeþlice be azenum naman. *Eadgarus, Æthelwoldus.* gemænlice. *rex* king. *episcopus* bycop. *Ælfrici Gram.* p. 3.

² *The Anglo-Saxon Language in the First Stage of its Formation.*

FORMATION OF NOUNS.

The five senses are the great inlets of human knowledge; and the objects of those senses first engage our attention :—to give these their appropriate appellations, is the first business about which the organs of speech are employed.

The name of a thing that exists, or of which we can form any notion, is denominated a Noun or Substantive, and is the only primitive part of speech, and the parent stock of all language. All other words are formed either by the amplification or abbreviation of the Noun.

Substantives occur in the Anglo-Saxon either *single* or *compounded*. The latter were evidently formed after the other, and rendered a more circuitous mode of expression unnecessary.

SINGLE SUBSTANTIVES.

Ƴep } <i>a man</i>	Fic <i>fig</i>	Fæp <i>cart, vehicle</i>
Ƴan } <i>a woman, a wife</i>	Næpe <i>nose</i>	Ƴam <i>loam, clay</i>
Ƴif <i>a woman, a wife</i>	Ƴaz <i>eye</i>	Dȳc <i>dish</i>
Fȳc <i>fish</i>	Stopc <i>stork</i>	Rize <i>back, ridge</i>
Dæg <i>day</i>	Fæt <i>fat</i>	Ƴop <i>the god Thor</i>
Film <i>skin</i>	Boc <i>a book</i>	Ƴepanc <i>the mind</i>
Leac <i>leek</i>	Stæp <i>a letter</i>	

COMPOUND NOUNS.

First. Compound nouns consist of two or more independent words which occur singly, with an appropriate meaning, as often as in combination :—*Secondly*, of one independent noun, or perhaps more; joined with a word which has now almost, or entirely, lost its separate use, and is chiefly employed in the termination of other words: and,

that *lupe love*, and *þorge sorrow*, are nouns, though we cannot see or touch them; because we can conceive such a thing to exist as the *love* we have for our parents, and the *sorrow* we have for our faults.

Nouns are of two sorts, *Proper* and *Common*.

Thirdly, of one primitive, complete substantive, and a terminating syllable, which is only the fragment of some ancient word, possessing no longer any separate use or signification.

1st, *Nouns composed of independent words.*

Ac or æc oak, cepn or corn, grain, fruit	} make	{ Æcepn or acopn the corn of the oak, an acorn
Ceap cattle, pro- perty, business	{ Scipa a ship Wan a man }	{ — Ceapscipa a merchant ship Ceapman a chapman, a dealer, a merchant
Cearcep a city	Ƴapa men.	— CearcepƳapa citizens
Burȝ a city	Ƴapa men.	— BurȝƳapa or Ƴapu citizens
CƳæft an art, a craft	{ Stæf a letter Boc a book Ƴiz an idol or temple }	{ — StæfƳæft the art of let- ters, grammar Boc-cƳæft learning Ƴiz-cƳæft the art connect- ed with idolatry, witchcraft
Dize the mind	{ Sceaf a shaft, } — dart	{ — DizeƳceaf a dart of the mind, thought
	{ CƳæft craft	{ — DizecƳæft the craft of the mind, prudence, acute- ness of mind
Dæl a part	{ Mid the midst Lȳt a light thing	{ — Midæl the mid part, middle Lȳttel a light part, a little
Dipe a family,	Gedale a partition	— { Dipe-ȝedale the separation of a family, divorce
Fæp a journey,	Elde age, time	— { Fæpelde the time employed in a journey.

It is not easy to ascertain, in the present state of etymological science, whether *Mid*, *Lȳt*, *Elde*, &c. are primitives or not: they are ranked as such till further knowledge be obtained. In general, all words ending in *d*, *t*, or *n*, are to be suspected of verbal origin.

2dly, *Nouns composed of independent words, and others used as terminations.*

These terminating words had each originally a precise, single meaning; but their frequent use has obtained for them a variety of secondary and figurative meanings, in some cases but slightly connected with their primitive significations: they are in fact used with every possible latitude of signification; as,

Proper Nouns or Names.

5. Proper nouns are names only, appropriated to individuals; as, *Ecgberht* (*the bright eye*), *Œþelred* (*noble in council*), &c.

Common Nouns.

6. Common nouns or names are those words which denote the names of things containing many sorts or in-

-dom, or -dome, i. e. *judgment, sentence, ordinance, decree*: also *sense or signification*; as *Dom-boc* a book of laws or decrees. In composition dom denotes *power, office, quality, state, condition, authority, property or right*; as,

<i>Cýne</i> a king	<i>Cýnedom</i> a kingdom
<i>Freo</i> a freeman	<i>Freedom</i> freedom
<i>Deop</i> a slave	<i>Deopdom</i> slavery
<i>Spic</i> a traitor	<i>Spicdom</i> treason
<i>Byrceop</i> a bishop	<i>Byrceopdom</i> episcopacy
<i>Abbuð</i> an abbot	<i>Abbuðdome</i> abbacy.

-ric or -rice, i. e. a *kingdom or realm, office, dominion, power, empire*; also *rich, wealthy, potent*.

<i>Cýne</i> a king	<i>Cýnric</i> a kingdom
<i>Byrceop</i> a bishop	<i>Byrceoprice</i> bishopric
<i>Ælf</i> an elf,	{ <i>Ælfric</i> an elf in government,
	{ <i>Ælfric</i> .

-had, -hade, i. e. *sex, person, order, office, degree, state, quality, kind, or sort*. It is the modern termination in *-hood* and *-head*; as,

<i>Pneort</i> a priest	<i>Pneorþhade</i> priesthood
<i>Munuch</i> a monk	<i>Munuchade</i> monkhood
<i>Cild</i> a child	<i>Cilðhade</i> childhood
<i>Cniht</i> a knight	<i>Cnihtþhade</i> knighthood
<i>Wægzð</i> } a maiden	{ <i>Wægzðad</i> } maidhood
<i>Wæden</i> }	{ <i>Wædenhad</i> }
<i>ƿer</i> a man	<i>ƿerþhad</i> manhood
<i>ƿif</i> a woman	<i>ƿifþhad</i> womanhood.

-rycþ, -rycþe, -rycþ, -rycþe, i. e. a *shire, a share, a part, department, prefecture, charge, care, office, employment, administration*.

<i>Byrceop</i> a bishop	<i>Byrceoprycþe</i> a bishopric
<i>Pneort</i> a priest	<i>Pneortrycþe</i> parish
<i>Geƿera</i> a companion	<i>Geƿerycþ</i> society
<i>Tun</i> an inclosure, a town	<i>Tunrycþe</i> stewardship.

-rycþ, -rycþe, -rycþ, -rycþe, i. e. a *shape, a form, action, office, dignity*. -rycþ is the modern termination -ship.

<i>Ðegen</i> a thane	<i>Ðegenrycþe</i> thaneship, servitude
<i>Geƿere</i> company	<i>Geƿerycþe</i> fellowship.

dividuals ; and the name is common, or applicable to every individual of the sort ; as *man, boy, tree, &c.* There are many sorts of men, boys, or trees, and many individuals in each of these sorts ; but the noun *man, boy, or tree,* is common to every individual of the sort.

3dly, *Composed of independent words, and terminating syllables.*

Some of these terminating syllables are the following.

-ing. This is a frequent ending of patronymic nouns, i.e. those which are derived from a father's name : as,

Cenfuring the son of Cenfusa.

Bældæg Wodening Bældæg son of Woden.

Elejing the son of Elise.

Woden Frithowulfing Woden son of Frithowulf.

" *Æscwine Cenfuring, Cenfur Cenfending, Cenfend Cuðgilring, Cuðgil Ceolwulfing, Ceolwulf Cynricing, Cynric Cerdicing.*"

Sax. Chron. A. D. DCLXXIV.

Æscwine son of Cenfus, Cenfus son of Cenfeth, Cenfeth son of Cuthgils, Cuthgils son of Ceolwulf, Ceolwulf son of Cynric, Cynric son of Cerdic.

-ling. Many of this ending are diminutives ; as,

Cnæpling a little boy.

Deopling a little dear, a darling

At other times it denotes a state of subjection to ; as,

Dypling subject to hire, a hireling

Dæyrling subject to a haft, bond or imprisonment

Ræpling subject to bonds, a captive

-inle. These are diminutives ; as,

Rap a rope

Rapinle a little rope

Scip a ship

Scipinle a little ship

Tun an inclosure, a farm

Tuninle a little farm.

-elj. There are but few of this termination.

Rec, Ræc smoke, a reeking

Ræcelj frankincense

Stice a pricking

Sticcelj a sting

Fæt a vessel

Fætely a bag or wallet

Ræd a guess

Rædelj a riddle

Wæf or Wæft a web or woof of cloth

Wæfelj a covering or coat, because made of the warp and woof

Freo a freeman

Freolj i. e. Freo-elj a feast, pleasure.

-a denotes a person

Wynhta workman

Wanþlaga manslayer

Wpennuma heir, one who takes the inheritance

Fopgenga precursor

7. We know *man* is a *Common* name, because it is common to all the species ; and that *Æþelped* is a *Proper* noun or name, because it is appropriated to an individual :—every individual man is called *Man*, but every man is not called *Æþelped*.

The Properties of Nouns.

The properties of Nouns are *Number, Case, Gender, and Declension*.

OF NUMBER.

8. Number³ is the consideration of an object, as one or more. It is probable that the earliest nouns were proper names ; but the unavoidable observation that many of

This termination is also used in other derivative words, which denote inanimate things : for example,

Gemana a congregation.

Gepuna custom, habit.

-ep, -epe (from *pep* a man) also denotes a person.

Sæþepe a sower.

ƿitepe a writer.

Reapepe a robber.

-eod denotes also a person.

ƿepiend a defender.

ƿaldend ruler, manager.

Dæland redeemer.

³ It is probable that the plural of all nouns was originally formed by annexing to the singular a word which signified *multitude*, &c. This is the case in Hebrew ; for ים (*im*) signifies a multitude, and is derived from הים (*ēm*), הים (*ēmē*), or המון (*ēmūn*) : thus גמל-הים (*gēml-ēmūn* or *ēm*) a camel multitude, became גמלים (*gēm-ēlim*) camels. We know also that the Bengalese (a branch of the Sanscrit) forms the plural of nouns by the addition of “lok” people : thus *projaa* a peasant, becomes *projaa-lok* a peasant-people, or *projaalok* peasants. Perhaps some other plural terminations may have originally possessed some such meaning, if it could be discovered.—Mr. Webb attempts to account for the formation of the Saxon plural thus :

The pronominal elements appear to be the great instruments in the formation of Number.

In the addition of Number to a word, it is supposed that the addition does not necessarily and essentially contain the idea of Number ; but that, on seeing the word in that particular form of it, the mind, for its own convenience and dispatch in conversation, agrees with those to whom we are speaking, to put upon that form of it the idea of Number, which was not originally either in the noun or its termination.

The distinction in the Number of things is founded in nature, but the general manner of expressing that difference in words seems to

the things named resembled each other, and that there might be several of the same sort, speedily gave rise to Number.

When one object only was expressed, the noun remained in its original single state, which is called the Singular Number : when two or more objects are referred to, the noun commonly undergoes a slight alteration to indicate it, and becomes the Plural Number: as,

SINGULAR.	PLURAL.
Smið <i>a smith</i>	Smiðar <i>smiths</i>
Dun <i>a mountain</i>	Duna <i>mountains</i>
Þiln <i>a girl</i>	Þilna <i>girls</i>
Steopna <i>a star</i>	Steopnan <i>stars</i>
Ea <i>water</i>	Ean <i>waters</i>
Eaz <i>an eye</i>	Eagan <i>eyes</i>
Freo <i>a freeman</i>	Fneor <i>freemen</i>
Þintre <i>winter</i>	Þintre or Þintre winters.

contain no necessary implication of it. The plural terminations appear to be only variations of the singular, not radically or numerically different in signification.

There was probably no original alteration of the noun, either by termination or otherwise ; but persons in speaking said indifferently, *one foot*, or *five foot*, or *twenty foot*, as the vulgar do still ; always using a numeral to denote the plural, when the amount could be exactly ascertained ; and a word expressive of multitude when the number was uncertain.

In time, this numeral, or word of plurality, used in many languages, coalesced with its principal ; and in some instances, as it was troublesome to use different words to denote the exact number when exactness was of no consequence, they agreed to use the same sign to express both the singular and the plural ; placing it before the noun for the one purpose, and after it for the other : as if we were to say in English, Sing. *one-foot*, Plur. *foot-one*. In Anglo-Saxon thus :

SINGULAR.	PLURAL.
a-ƿorð <i>a word</i>	ƿorð-a <i>words</i>
an-ƿitega <i>a prophet</i>	ƿiteg-an <i>prophets</i>
(ei) eij-ſmith } <i>one smith</i>	{ ſmith-eſ <i>smiths</i> : i. e. ſmith-eiſ.
or	
a-ſmith } <i>a smith</i>	

We have now in English :

SINGULAR.	PLURAL.
an-ox.	ox-an or -en.

Nouns in Saxon form their plural according to the inflection of the declension to which they belong ; but some nouns are written the same in both numbers : as, beapn and cild *a child* or *children* ; wif *wife* or *wives*, &c. This happens most frequently in nouns designating things without life ; as, word *word* or *words*.

The following change their final consonants in the plural.

SINGULAR.	PLURAL.
Fisc <i>a fish</i>	Fixas <i>fishes</i>
Disc <i>a dish</i>	Dixas <i>dishes</i>
Tusc <i>a tusk</i>	Tuxas <i>tusks</i> .

Some names of nations are found in the plural without the singular : as Dene *the Danes* ; Romane *the Romans* ; Engle *the Angles*, &c. They are declined like the plural of the third declension.

These change the vowel in forming the plural :

SING.	PLUR.	SING.	PLUR.
Boc <i>a book</i> ..	Bec <i>books</i>	Lu <i>a cow</i>	Lȳ <i>cows</i>
Fot <i>a foot</i> ..	Fet <i>feet</i>	Toð <i>a</i> }	Teð & Topar
Man <i>a man</i> ..	Men <i>men</i>	tooth }	teeth
Lus <i>a louse</i> ..	Lȳr <i>lice</i>	Lor <i>a goose</i> ..	Leȳr <i>geese</i> .
Mus <i>a mouse</i> ..	Mȳr <i>mice</i>		

These form their plural thus :

SING.	PLUR.
- Lealf <i>a calf</i>	Lealfru <i>calves</i>
ƒeg <i>an egg</i>	ƒegru <i>eggs</i>
Beo <i>a bee</i>	Beon <i>bees</i> .

Number affords an opportunity of distinguishing substantives, as proper or common ; for without this contrivance they must have been all proper, and perhaps innumerable.

Proper nouns, being names appropriated to individuals, do not, therefore, admit of a plural ; as, ƒelfric : but common names or substantives, as standing for kinds

and sorts containing many individuals, may become plural; as, Sing. *ῥταν a stone*, Plur. *ῥτανar stones*.

OF THE CASES.

9. A case¹ is a change in the termination of a noun, adjective, or pronoun, to express their relation² to the words with which they are connected in the sentence.

¹ The origin of the word *Case* may be thus explained :

The Peripatetics did not consider the nominative as a case, but compared the noun in this primary form to a perpendicular line; as A B. The variations of the word from the nominative they considered as other lines drawn from the same point A, or to lines falling from the perpendicular, with different degrees of obliquity, as A C or A D; and these they termed the noun's ΠΤΩΣΕΙΣ (*Casus*), *Cases* or *Fallings*. But the Stoics and the ancient grammarians considered the nominative also as a case. When a noun fell from the mind in its simple primary form, they called it ΠΤΩΣΙΣ ΟΡΘΗ (*Casus Rectus*), an erect or upright case, as A B; and thus they distinguished the nominative case. When a noun fell from the mind under any of its variations, such as Genitive, Dative, &c. they termed them ΠΤΩΣΕΙΣ ΠΛΑΤΙΑΙ (*Casus Obliqui*), oblique cases, as A C or A D, in opposition to A B, which was erect and perpendicular. See Harris's *Hermes*, book ii. ch. 4.



² The mind is not always employed about single things, but compares one object with another, that it may discover in what relation they stand to each other. This relation is expressed in various ways, according to the idiom of different languages:

1st. By particles; as קדש ליהוה (*quēdēs lē yēwē*) Holiness to the Lord.

2nd. By terminations; as *Darium* vicit *Alexander*.

3rd. By the situation of words; as *Alexander* conquered *Darius*.

These different modes of expressing relation will be illustrated in the progress of this note. It has been already remarked, that words of more than one syllable (*Etym.* 2, p. 59) are two or more entire words, or fragments of words, condensed into one. On this subject the excellent observation of the Rev. A. Crombie, LL.D. may be quoted with advantage (See a *Treatise on the Etymology and Syntax of the English Language*, p. 47). "That the cases or nominal inflections, in all languages, were originally formed by annexing to the noun in its simple form a word significant of the relation intended, is a doctrine which, I conceive, is not only approved by reason, but also attested by fact. That any people, indeed, in framing their language should affix to their nouns insignificant terminations for the purpose of expressing any relation, is a theory extremely improbable. Numerous

In Anglo-Saxon there are four cases: the *Nominative*, *Genitive*, *Dative*, and *Accusative*.

as the inflections are in the Greek and Latin languages, I am persuaded that, were we sufficiently acquainted with their original structure, we should find that all these terminations were at first words significant, subjoined to the *radix*, and afterwards abbreviated. "This opinion is corroborated by the structure of the Hebrew and some other Oriental languages, whose affixes and prefixes in the formation of their cases and conjugation of their verbs, we can still ascertain."

The Hebrew, like the English, expresses the relation of one word to another by particles placed before nouns, and therefore called prepositions; and in some instances by modifying the termination. "It does not appear that the relation of words is so conveniently expressed by varying nouns with terminations, as by placing them in the natural order of construction, and affixing prepositions to them." (See Wilkins's *Essay towards a Philosophical Language*, &c. p. 352 and 444.) And therefore we find that prepositions are used in the Hebrew—the most philosophical language with which we are acquainted. The Hebrew word *שַׁק* (*sēq*) a sack, admits the following prefixed particles: כ, ב, ו, &c.

SINGULAR.			PLURAL.		
<i>שַׁק</i>	<i>sēq</i>	a sack	<i>שַׁק־יִם</i>	<i>sēq-īm</i>	sacks
<i>שַׁק-לֵ</i>	<i>lē-sēq</i>	OF OR TO a sack	<i>שַׁק־יִם-לֵ</i>	<i>lē-sēq-īm</i>	OF sacks
<i>שַׁק-מִ</i>	<i>mē-sēq</i>	FROM a sack	<i>שַׁק־יִם-מִ</i>	<i>mē-sēq-īm</i>	FROM sacks
<i>שַׁק-בִּ</i>	<i>bē-sēq</i>	IN a sack.	<i>שַׁק־יִם-בִּ</i>	<i>bē-sēq-īm</i>	IN sacks.

Here the preposition *לֵ*, of or to, &c. is derived from *אֶל* (*āl*) of, to, &c.; *מִ*, from or with, is a derivative of *מָו* or *מָנָה* (*mu* or *mēnē*) to distribute with, &c.; *בִּ*, in, &c. is derived from *בָּה* (*bē*) hollow, or *בִּיה* (*bīē*) within. (See Parkhurst's *Hebrew Lexicon*.)

What is called the Genitive Case in other languages, is expressed in Hebrew by an omission or alteration of the last letter of the first word; and such word is said to be in regimen: as *דְּבָרֵי-חֲכָמִים* (*dēbārī hēkēmīm*) the words of the wise; *יִרְאָה* the last letter of the first word *יִרְאָה* (*dēbērūn*) being omitted; and *יִרְאָה יְהוָה* (*irāt yēwē*) the fear of the Lord; *ה* the last letter of the first word *יִרְאָה* being put instead of *ה*.

The Greeks did not only adopt a different method of writing to that which was practised by the Oriental nations (see Introduction, 4 & 5), but, instead of expressing the relation of words by prepositions as in the Hebrew, they effected it by annexing vowels or syllables to the radical word. Greenwood observes: "I should suspect that at first the Greeks had no cases, but made their declensions by the article *ὁ, ἡ, το, του, της, του, &c.* as we do by the help of prepositions; and that this method led them by degrees, for the sake of brevity, to make the terminations similar to the articles; which being done, they might then omit the article, and the terminations alone might serve the

10. The Nominative, or naming case, is that which primarily designates the name of any thing: as $\rho\mu\iota\delta$ *a smith*.

purpose." See *An Essay towards a Practical English Grammar*, &c. 5th ed. 12mo, 1753, p. 65. Thus the Greek was the first language in which the use of cases or variable terminations was introduced. Monboddo remarks: "The Greek was an Oriental language brought by the Pelasgi into Greece; but it is certain the Greeks made very great alteration in it. Now this alteration appears to have been principally in the termination of the words, and the analogy of the language, by which I mean the flexion of the declinable words. The Oriental languages, and particularly the Hebrew, to which I am persuaded the Pelasgic was very near akin, terminated by far the greatest part of its words and all its roots in consonants, whereas the greatest part of the words in Greek, and all the roots, being verbs, terminate in a vowel. And this difference of termination did necessarily produce a great difference of inflection. And accordingly the fact undoubtedly is, that the Orientals form the cases of their nouns and tenses of their verbs in a manner very different from that practised by the Greeks, and the roots also of their languages are very different from the Greek roots." Vol. ii. Dissert. i. p. 514.

The Greeks inflected their word $\sigma\alpha\kappa\kappa\omicron\varsigma$, *a sack*, thus:

SINGULAR.				PLURAL.			
N.	$\Sigma\alpha\kappa\kappa-\omicron\varsigma$	A	<i>sack</i>	N.	$\Sigma\alpha\kappa\kappa-\omicron\iota$		<i>sacks</i>
G.	$\sigma\alpha\kappa\kappa-\omicron\upsilon$	OF A	<i>sack</i>	G.	$\sigma\alpha\kappa\kappa-\omega\upsilon$	OF	<i>sacks</i>
D.	$\sigma\alpha\kappa\kappa-\psi$	TO A	<i>sack</i>	D.	$\sigma\alpha\kappa\kappa-\omicron\iota\varsigma$	TO	<i>sacks</i>
A.	$\sigma\alpha\kappa\kappa-\omicron\upsilon$	A	<i>sack</i>	A.	$\sigma\alpha\kappa\kappa-\omicron\upsilon\varsigma$		<i>sacks</i>
V.	$\sigma\alpha\kappa\kappa-\epsilon$	O	<i>sack.</i>	V.	$\sigma\alpha\kappa\kappa-\omicron\iota$	O	<i>sacks.</i>

The Latin being derived from the Greek, the Romans modified their words in a similar manner:

SINGULAR.				PLURAL.			
N.	Sacc-US	A	<i>sack</i>	N.	Sacc-I		<i>sacks</i>
G.	sacc-I	OF A	<i>sack</i>	G.	sacc-ORUM	OF	<i>sacks</i>
D.	sacc-O	TO A	<i>sack</i>	D.	sacc-IS	TO	<i>sacks</i>
A.	sacc-UM	A	<i>sack</i>	A.	sacc-OS		<i>sacks</i>
V.	sacc-E	O	<i>sack</i>	V.	sacc-I	O	<i>sacks</i>
Abl.	sacc-O	BY A	<i>sack.</i>	Abl.	sacc-IS	BY	<i>sacks.</i>

The Saxons inflected Sacc thus:

SINGULAR.				PLURAL.			
N.	Sacc	A	<i>sack</i>	N.	Sacc-aj		<i>sacks</i>
G.	jacc-ey	OF A	<i>sack</i>	G.	jacc-a	OF	<i>sacks</i>
D.	jacc-e	TO OR BY A	<i>sack</i>	D.	jacc-um (-on)	TO	<i>sacks</i>
A.	jacc	A	<i>sack.</i>	A.	jacc-aj		<i>sacks.</i>

Some languages have even a greater number of cases than the

11. When one thing is represented as being the *source, origin, author, or cause* of another, its name has

Greek, Latin, or Saxon. The Sanscrit has *eight*, and the Laplandish is said by Fiellstrom to have *nine* cases, which are given thus :

Nom.	joulke	....	pes	....	a foot
Gen.	joulken	....	pedis	....	of a foot
Dat.	joulkas	....	pedi	....	to a foot
Acc.	joulkem	....	pedem	....	a foot
Voc.	joulke	.....	pes	....	o foot
Abl.	joulkest.	... e, x, a	pede	....	from a foot
Priva.	joulket.	... sine	pede	....	without a foot
Media.	joulkin.	... cum	pede	....	with a foot
Loca.	joulkesn	....	in pede	....	in a foot.

Adelung in his *Mithridates* says : "There are fourteen cases in the Finnish and Laplandish," vol. i. p. 743.

The Greek terminations *ov, w, wy, &c.*, the Latin *i, o, orum, &c.*, and the Saxon *er, e, a, &c.* annexed respectively to the radical word *saxx, sacc*, and *facc*, have the same effect as the Hebrew ל, מ, ב, &c. and the English *of, to, for, &c.* placed before the radical word *pw (sëq)* or *sack*.

It must be here observed, that the English have omitted the needless variation of cases in the Saxon, and reverted to the primitive simplicity of the Hebrew ; the Saxon variable termination giving way to the English prepositions. The same observations may be generally made upon the languages derived from the Latin. The inflective terminations have been rejected for prepositions ; when the Latin has

N. sacc-us	} The Italians say	il sacco	} The French say	le sac
G. sacc-i		del sacco		du sac
D. sacc-o		al sacco		au sac
A. sacc-um		il sacco		le sac
V. sacc-e		o sacco		o sac
A. sacc-o.		dalsacco.		du sac.

The Greek, Gothic, Saxon, and Latin cases are a contrivance more refined and troublesome than useful. If the cases superseded the use of prepositions, they would be proper and beneficial, as they must lessen the number of particles, and consequently the labour in learning those languages. But with the cases, the Greeks and Romans were often compelled to call in the assistance of prepositions : these variations, which only in some measure express the relations of a noun without prepositions, become a burden instead of a relief. In Hebrew, and in modern languages (as the English, Italian, French, &c.) the prepositions, and their use before the noun, are only necessary to be known ; but in Greek and Latin the variations of declen-

a termination added to it, called the Genitive Case ; as
 Ðýrer mannes runu *this man's son* ; Godes lúfe *God's*

sions and cases are needlessly added to the prepositions. (See Bayly's *Introduction to Languages*, part iii. dissert. ii. p. 63.) This distinction of cases in Latin, Greek, &c. must therefore be considered as a refinement without much real utility ; and hence, upon the fall of the Roman empire, those people that derived their languages from the Latin, finding that the relation of words could be expressed with greater facility by prepositions, tacitly and almost universally rejected variable terminations. In the same manner the present English has also rejected most of the Anglo-Saxon cases. The introduction of the Normans, by William the Conqueror, produced this change ; for the inattention of the Normans to the varieties in the Saxon terminations naturally led to the rejection of most of them. See *Observations sur la Langue et la Littérature Provençales*, par A. W. De Schlegel. Paris, 1818.

We have seen that the relation which one word bears to another in inflected languages, is indicated by a change in the termination ; but in the Hebrew tongue, and the modern languages, it is expressed by prefixed particles. We have only now to show that the modern languages also express the relation of one word to another by the position. "Alexander conquered Darius"—Here Alexander is the agent, and Darius the object. The sense would be inverted, if we said "Darius conquered Alexander." It is the position which determines the meaning. In Latin and other languages, where the relation is denoted by the termination, the sense is the same though the position be varied : thus "Alexander vicit Darium" has the same meaning as "Darium vicit Alexander."

Mr. Webb has the following remarks upon Cases :

"In Greek, Gothic, and Saxon, there seem to be only *four* leading cases or states in which the noun appears according to its grammatical arrangement and position.

1. *The Nominative Case*, which is, of course, the original noun in its most simple form ; as *Homo man*.

2. *The Genitive Case*, which occurs when one noun stands in such connexion with another as to be affected by it ; as *Hominis caput man's head*. This is usually termed the Genitive or Possessive case, and is indicated by a different termination. It takes the lead in distinguishing and characterizing the Declensions, as being that case in which the most perceptible variation of the added particle appears : the other cases being in every instance formed either by the very same radical, or, if by different ones, yet by such as are nearly similar in their form.

3. *The Accusative Case*, which takes place when a noun is affected or governed by a verb ; as *Amo hominem I love the man*.

love, or the love of God. Here God is evidently the *source, origin, &c.* of love.

The inherent signification of the primitive part of the word is still unaltered; the only difference between the last two cases and the Nominative exists in the added particle:—that particle has exactly the same meaning in both cases, and its different termination serves only to denote the difference of relation or circumstance, not a difference of meaning.

The Accusative Case, sometimes called the Objective, is frequently required in Latin, by those prepositions which, for the most part, were once verbs.

The three preceding Cases are all that we employ in modern English. The Anglo-Saxon, however, like many other languages, has a Dative Case, which began to be disused before the time of Chaucer.

4. *The Dative Case*, which is dependent on the syntax or collocation of the sentence in which it occurs; as, *Mors omni homini est communis.*

Here again neither the noun nor the particle of declension differs in intrinsic meaning from the preceding Cases: the difference in the termination of the latter simply serves to suggest the circumstance of the noun's depending upon some other part or clause of the sentence for its construction.

The Dative Case, it will be perceived, includes the Dative and Ablative of the common grammars, which are radically the same: always the very same in the plural, and with only so slight and occasional a shade of vowel difference in the singular, as to produce no difficulty. This Case is often required by prepositions, and occasionally by verbs, as well as the preceding."

Mr. Webb has the following curious observations upon the particles forming the three English Cases:

"In English there is now but one form of declension for nouns and pronouns.

The elements or particles employed in effecting the alteration in our cases are of kindred origin and meaning with the *εις, μια, εν* (*one*) of the Greek, though in the shape of *es* or *is* and *m*; and their original signification is discoverable in each case of the declension. The English pronouns have the first three cases; but the nouns only the nominative and genitive cases. Their accusative and genitive cases are indicated sometimes by their syntax or position, and at others by employing some distinct part of speech, as a preposition, to point them out. The basis of the accusative termination in Latin and Anglo-Saxon is *μια*, as *εν* (in the form of *αν, ην*) is in the Greek and Gothic, and occasionally in the Anglo-Saxon.

Musam is Musa-*μια* *song-one, one-song, or a-song*:—**ΨΑΜΜΑ**

12. "The object to which an action tends, and from a regard to which it commences (the relation to which is, in our language, denoted by the preposition *to* or *for*), is said to be in the Dative Case: but as the *end* of an action is intimately connected with the instrument by which it

the dative in Gothic (the word that first suggested this idea), and *Dam* in Anglo-Saxon, is *Tha-mia* *that-one*; and *μουσα* in Greek is *μουσα-εν* *song-one*, as *Musa-mia* is in Latin. So the Anglo-Saxon pronoun *he* makes, in the accusative, *hine*; that is, by transposition, *h* or *hi-εν* *he-one* or *that-one*, originally *said-one*. In modern English this pronoun forms its accusative by *mia*; as *Him*, i. e. *He-mia*, after the Gothic **IMMA**.

The termination of the genitive case in English, and of the third declension in Latin, is *εις*; *one*, the Latin pronoun *is*. It was formerly written in our language *es* and *is*, but is now contracted into *'s*; as *smithes* now *smith's*, i. e. *smith-εις* *smith-one*, *one-smith*, or *a-smith*.

All the additional possessive or accusative signification which the mind puts upon these forms of the noun or pronoun is actually *put* upon them, actually imposed upon, and superadded to them, not being in them by nature: the *inherent signification* of the variation in case being almost the simplest possible: that variation, if one may judge from its use, being only intended to signify to the mind, that it must provide for itself, from its own associations, the *unexpressed* meaning which the relation of the word to the rest of the sentence directs. An instance or two will illustrate this: "*Here is a smithes (εις) anvil*," or, contracted to its present orthography, "*Here is a smith's anvil*;" i. e. "*Here is an anvil, smith-one, one-smith, or a-smith*" [being the owner of it]. "*That boy's book*;" i. e. "*A book, that one-boy*" [owning it]. "*George's hat*;" i. e. "*A hat, George-one, or one-George*" [owning it]. The relation of property or possession is suggested by the appearance of the case, and *supplied* or understood by the mind. *One-George* seems an awkward explication, since *George* is here spoken of as a well-known person; but the general form of declension having been introduced and found convenient, and the precise primitive signification of it being in time overlooked, it was applied to all nouns without distinction. Yet from this instance it seems probable that the indefinite declining particle was applied primarily to common nouns, and subsequently to *proper* ones; which latter, for a time, might be indeclinable, or, at least, might be used without declining. Thus an infant prattler says, "*This is brother George hat*," without producing obscurity; but at an advanced stage he will of course say "*George's hat*." We still say indifferently "*He follows the plough-tail*" or "*the plough's tail*;" and we always say "*A shirt collar*," which ought to be "*A shirt's collar*"

is effected, the termination expressive of the former is used also to express the latter, and consequently in Anglo-Saxon "the Ablative differs not from the Dative; but one and the same termination serves for both⁶;" as *Ɔrjum rmiðe* (Ælf. Gr.) *To this workman*; *Fnam þrjum rmiðe* *From this workman or smith*; *Fnam þrjum*

These and many other undeclined nouns we generally get over by saying they are *employed as adjectives without any alteration of form*, whereas they appear to be properly considered as *nouns in the genitive case without the distinguishing particle of declension*.

The pronoun *he* may be adduced in illustration. *He* is a demonstrative, similar in meaning to *that*, i. e. *said*, and thus declined :

Nom. *He*, *that* or *said*

Gen. *His*, i. e. *He-sis*, *He-es*, *He-is*, *His*, *that-one*

Acc. *Him*, i. e. *He-mia*, *that-one*.

And the meaning is easily explained, or rather *the process of the mind*, in the interpretation : for instance,

Nom. "*He owns yonder house*:" i. e. "*That [person] owns yonder house*."

Gen. "*Yonder is his house*:" i. e. "*Yonder is a house, that-one [person] belonging to it*."

Acc. "*The house fell and hurt him*:" i. e. "*The house fell and hurt that-one [person]*."

Cases in the Plural.

A proper idea of the manner in which the English plural is formed from the singular seems all that is necessary to understand the plural cases ; the possessive plural being neither more nor less than a repetition or reduplication of the possessive singular : thus,

SINGULAR.		PLURAL.	
Nom.	Smith	Nom.	Smiths, originally Smithes (and pronounced in two syllables)
Gen.	Smith's, i. e. Smithes.	Gen.	Smiths', i. e. Smithes-es.
SING. Nom.	Man	PLUR. Nom.	Men
Gen.	Man's, i. e. Mann-es.	Gen.	Men's, i. e. Mannan-es.

The Anglo-Saxon genitive plural uniformly ends in *a*, which is also the numeral *a*, *one*. It may be said that this explanation affords no idea of the *plurality* of the genitive plural ;—it certainly does not : the objection is well founded, but not fatal ; for neither does the singular genitive contain any inherent idea of possession :—the ideas both of plurality and possession are equally superadded to them by the associations of the mind."

⁶ See Jones's *Greek Grammar*, part iii.

lapeope ic gehýrðe wýðdom, (Ælf. Gr.) *I heard wisdom from this master*; Ðýrum cildum ic þenize (Ælf. Gr.) *I assist these children*.

13. A word on which an action terminates, or a word that is the object of an action or relation, is said to be in the Accusative Case: as Ðýrne mann ic lupize *This man I love*, or *I love this man*; Ic undeppenz feoh *I received money*.

OF GENDER.

14. Gender is the distinction of nouns with regard to sex. In this respect nouns are either males, or females, or neither: and thus are of the masculine, feminine, or neuter gender⁷.

⁷ After this manner they are distinguished by Aristotle: "Τῶν ὀνοματῶν τὰ μὲν ἀρρενα, τὰ δὲ θηλεα, τὰ δὲ μεταξυ, *Poet.* cap. 21. Protagoras before him had established the same distinction, calling them ἀρρενα, θηλεα, και σκευη, *Aristot. Rhet.* l. iii. c. 5. Where mark, what were afterwards called *σδετερα*, or neuters, were by these called *τα μεταξυ και σκευη*." Harris's *Hermes*, p. 42.

⁸ In the English tongue it seems a general rule (except only when infringed by a figure of speech), that no substantive is masculine but what denotes a male animal substance; none feminine, but what denotes a female animal substance: and that where the substance has no sex, the substantive is always neuter or neither gender." Harris's *Hermes*, p. 43.

In this respect, the English language is supposed to be more philosophically correct than any other; as most languages, both ancient and modern (especially if they inflect the terminating syllable), assign the masculine or feminine gender to inanimate things. Nature having made a distinction of sex, would soon vary the termination to denote that sex: as *equus* (*a horse*) and *equa* (*a mare*); but men by analogy would begin to consider all nouns that had the same termination, of the same gender. At first there was, no doubt, a neuter gender: as *saxum* *a stone*; but when men attempted to refine language, they were led by the analogy of the termination to call the gender of inanimate things by the gender of the termination. Hence there are two ways of determining the gender of nouns: first, by the Signification, as in English, and secondly, by the Termination. If any general rule can be given for ascertaining the gender of inanimate things by the final syllable, the following may be found useful: *Such nouns as have the terminations appropriated to the names of males*

In Anglo-Saxon, as in Latin and other inflected languages, there are two ways of discovering the gender of nouns:—1st, by the Signification, and 2dly, by the Termination.

1st, *By the Signification.*

15. The gender of things with life is known by the signification.

16. The masculine gender, which denotes animals of the male kind, is commonly expressed by adding to a noun the syllable *ep* or *epe*, which is a contraction of the word *pep* or *pepe* a *man*^s; but all the names of males, whatever be the termination, are masculine.

are, for this reason, said to be masculine; as in the Greek λογος a word, and in Latin hortus a garden; while those which terminate like the names of females are, for a similar reason, deemed feminine; as the Greek μωσα a song, and the Latin tabula a table.

* The Saxon *pep* is the same as the Gothic **VAIR** a man. The Scotch call a person skilful in law *law-wer*. The Saxons also wrote *lag-pep*: and we form personal nouns in modern English by *er*; as *builder*, i. e. *build-man*, or a *man who builds*; a *pleader*, *swearer*, &c.

Neuter Nouns.

Personal and Masculine Nouns.

Philosophy..... Philosopher, i.e. *philosophy-man*

Astronomy..... Astronomer

Act..... Acter, or actress: i. e. *actress*

Farm..... Farmer.

Our grammarians tell us, that we cannot say of a woman *She is a good philosopher*, &c.: and the reason is here obvious enough.

Before the invention of pronouns, two circumstances existed of some importance to notice: 1. That all substantives, naturally neuter, were strictly considered as such; for it is by the application of the pronouns, articles, and the declension of adjectives that gender is attributed to things without life: 2. That there was then no distinction of persons; no one *speaking* without using his own proper name, as agent to the verb in describing any actions of his own; just as little children do now, before they have learned to say *I*, *thou*, and *he*; no one being *spoken to* without being addressed by his proper name: so that all substantives were originally what, since the contrivance of pronouns, is called *the third person*; every person and every thing being *spoken of*.

17. The feminine gender, denoting animals of the female kind, is expressed by adding to nouns the syllable *eƿtpe*, *ƿtpe*, or *ýtpe*, which is either a complete word or the fragment of a word, once probably signifying *woman* : as *Læpe instruction* ; *Læpýtpe an instruction-woman, an instructress*.

NEUTER NOUNS.	MASCULINE.	FEMININE.
Sanz a song	{ Sanzepe a song-man, a singer	{ Sazgýtpe a song-woman, a songstress
Ræð counsel, knowledge	{ Ræðepe a read-man, a reader	{ Ræðýtpe a read-woman
Recc care	Reccepe a guardian	Recceƿtpe a governess
Tappa a tap	{ Tæppepe a tap-man, a tapster	{ Tæppýtpe a tap-woman, a tapstress
Sæð seed.	{ Sæðepe a seed-man, a sower.	{ Sæðýtpe a female sower.

It must be remarked here, that whatever the final syllable may be, the nouns denoting females are feminine.

2dly, *By the Termination.*

18. The neuter gender signifies objects which are neither males nor females : as *Loc a lock of a door*.

In modified languages, like the Anglo-Saxon, the masculine and feminine genders are often assigned to things without life. The only way of ascertaining the gender of such nouns is by the termination of the nominative or some other case.—Though, from the terminations, we cannot give unerring rules to ascertain the gender of Saxon nouns, the following observations may serve as *general* directions.

In *primitive nouns*, those which end in *a* are masculine : as *re nama the name* ; *re maza the maw or stomach* ; *re boza the bow*, &c.⁹

⁹ Mr. Rask remarks, with too much severity, “ that in the adoption of this rule, the student must be careful not to allow himself to be misled by *Lye*, who had no idea of the gender of words ; and, therefore, at random gives them, in the nominative case, the concluding

Nouns ending in *e* are feminine or neuter¹⁰: as *reo eopðe the earth*. *þat eape the ear*; *reo heopte the heart*, &c.

Those that make the genitive singular to end in *a*, are often masculine; but those words that have the same case in *e* are feminine.

All nouns that make *aȝ* in the plural are masculine.

Nouns indeclinable in the plural are generally of the neuter gender.

The following Nouns are

MASCULINE.

Nouns ending in

-*m* are masculine: as *pleom a flight*, &c.

-*elȝ* are also often masculine: as *ȝticcelȝ a sting*, &c.

-*ȝcȝpe* or *ȝcipe* are the same: as *ealdorȝcȝpe lordship*; *ȝpeondȝcipe friendship*, &c.

FEMININE.

Nouns ending in

-*uð* or *ð* are feminine: as *ȝeoȝuð youth*; *ȝtȝenȝð strength*; *ȝȝeopð truth*, &c.

-*ð* -*ȝ* are also feminine: as *ȝecȝnð nature*; *mihȝ might*, &c.

vowel which he found they had in another, totally different termination. Thus in *Lye* we often find feminine nouns in *a* for *e*, because in the other forms they end in *-an* like masculine nouns, and, on the contrary, those in *e* for *a*, because they terminate in *-ena* in the genitive plural, like words of the feminine gender. He usually falls into the same mistake in the examples, when he quotes an adjective, which he had not found in another form, and did not understand how to refer it to the noun. We can, therefore, scarcely derive any information from him, relative to the grammatical construction of words, but merely as to their meaning." See part ii. sect. 1.

¹⁰ "There seem to be very few neuter nouns of this sort in Anglo-Saxon; still it is very possible that more will be found, whenever a better dictionary is compiled." See *Rask's Grammar*, part ii. sect. 6.

Nouns ending in

- nef or -nerre, -nýr, -nir, -ýrr, -ir, or -ýrre, -irre, &c. are feminine: as *mildheoptner mild-heartedness; zeliener likeness, &c.*
- en are feminine: as *rægen a saying or expression; býrþen a burthen, &c.*
- u, -o are feminine: as *hætu heat; lagu a law; mænigeo a multitude; lengeo length, &c.*

NEUTER.

Nouns ending in

- epn are neuter: as *domen a court of justice, &c.*
- ed are also neuter: as *peped a multitude, &c.*
- l are neuter: as *setl a seat,*

Sunna or *runne* ~~the sun~~, is said to be feminine, and *Mona* ~~the moon~~, masculine. *See Morw. in Sunna.*

DECLENSION.

19. Declension is the regular arrangement of nouns, according to their terminations".

¹¹ In the Saxon treatise on the vernal equinox, this peculiarity of gender receives some illustration. "When the sun goeth at evening under this earth, then is the earth's breadth between us and the sun; so that we have not *her* light till *she* rises up at the other end." Of the moon it says, "Always *he* turns *his* ridge to the sun." "The moon hath no light but of the sun, and *he* is of all stars the lowest" *Cotton MS. Tib. A 3. p. 63. Turner's Ang. Sax. History, vol. ii. p. 14, 4to ed. 1807.*

¹² In giving names to things it was hardly possible that an uniformity of termination should be preserved. When words having different endings were used in the same relations, the termination would be differently inflected, to express those relations, according to the variety in the original termination: and this being various has occasioned such diversity of inflections, as has produced the arbitrary distinction of declensions. If expressing the relation of one word to another, by cases, previously mentioned (see *Etym. 9, Note 5*) be inconvenient, declensions are much more inconvenient, as they are only several ways of enumerating the various cases of nouns. Declension receives its name from ΚΛΙΣΙΣ, *DECLINATIO, a Declension*, because it is a pro-

In Anglo-Saxon there are three¹³ declensions, distinguished by the ending of the Genitive case singular.

gressive descent from a noun's upright form, through its various declining forms, that is a descent from A B to A C, A D, &c. See Note ⁴ on Cases. To determine the number of Declensions in a language, the plan would seem to be to ascertain, with due allowance for orthographical variation, how many of the pronominal, or numeral radicals are adopted.

In Latin, *us, a, um*, and the pronoun *is*, appear to be the principal roots, from which the declensions are formed.—In Anglo-Saxon *a*, and *an*, the numeral *one*, and the Greek *εις*, or the *is* of the Latin, are probably the basis.

¹³ There is a considerable diversity of opinion as to the number of Anglo-Saxon declensions. Dr. Hickes, and Mr. Henley and Rask enumerate *six*; Mr. Thwaites makes *seven*; Mr. Manning reduces them to *four*; and Lye to *three*, the number here adopted.

The arrangement of the examples by Dr. Hickes and Mr. Henley is the following: 1st declension *Smrð*; 2nd, *ƿitega*; 3rd, *Andgīt*; 4th, *ƿopð*; 5th, *ƿīln*; 6th, *Sunu*; to these six, Mr. Thwaites adds the 7th, *Fpeo*. Mrs. Elstob has the same examples as Mr. Thwaites.

Mr. Manning's 1st declension is *Smrð*; 2nd, *ƿitega*; 3rd, *ƿīln*; and 4th, *Sunu*.

Mr. Lye says, "*Tres tantum, ut mihi videtur, sunt declinationes. Nam andgīt, ƿopð, et fpeo-eoh ad primam formam flectuntur, excepto quod nomina in o vel eoh desinentia retinent in omnibus præter Gen. et Dat. Plur. casibus suum, o; ut fpeo, libertus, fpeo, liberti. Sunu est heteroclitum, quod desinit quoque in a; ut yunu-a, Gen. yunu-a &c. Notetur, quod in omnibus declinationibus per singulos numeros idem est Nom. Acc. neutrorum, quæ pluraliter exeunt in a, e, o, vel u, ac a singulari nihil differunt, ut andgīt, ƿopð, fpeo. Ista tam in a quam in e mittunt Dat. Sing. ut andgīt-e-a. See Shelton's Translation of Wotton's Short View of Hickes's Thesaurus, 2nd edit. 1737, p. 197, for this extract from Mr. Lye's letter to Mr. Shelton.*

About 1350, in the time of Chaucer, the declensions of Saxon nouns were reduced from the six, mentioned by Hickes, to one; and, instead of a variety of cases in both numbers, they had only a Genitive case singular, which was uniformly deduced from the Nominative by adding *-es* to it; or only *-s* if it ended in an *-e* feminine; and that same form was used to express the Plural number in all its cases, as, Nom. *Shour*, Gen. *Shoures*; Plur. *Shoures*. Nom. *Name*, Gen. *Names*; Plur. *Names*.

I say, in all cases, for it is scarcely necessary to take notice of a few Plurals, which were expressed differently, though their number was greater in the time of Chaucer than it is now. Some of them seem to

20. All the declensions have the Genitive plural terminating in -a; the Dative in -um¹⁴; and Accusative like the Nominative.

THE FIRST DECLENSION.

21. The First Declension is known, by making the Genitive case singular to end in *er*.

SINGULAR.	PLURAL.
N. <i>Smīð</i> ¹⁵ <i>a smith</i>	<i>Smīð-ar</i> ^b <i>smiths</i>
G. <i>Smīð-er</i> ^a <i>of a smith</i>	<i>Smīð-a</i> <i>of smiths</i>
D. <i>Smīð-e</i> <i>to, for, with, &c.</i>	<i>Smīð-um</i> <i>to, for, with, &c.</i>
A. <i>Smīð</i> <i>a smith.</i>	<i>Smīð-ar</i> <i>smiths.</i>

^a *ar* in Dano-Saxon.

^b *er* in Dano- and Normanno-Saxon.

It may be observed, with Hickes, that this 1st Declension makes the Genitive singular in *er*, the

Dative in *e*; and the Nominative and Accusative plural, in *ar*.

Nom. *Fæder*¹, Gen. *Fæðoer*, D.S. *father*, is seldom declined in the Singular, but in the Plural it is regular.

retain their termination in *en* from the second Declension of the Saxons; as, oxen, eyen, hosen, &c. Others seem to have adopted it *euphoniæ gratid*, as, brethren, eyren, instead of, *broðru*, *æzpu*. And a few seem to have been always irregularly declined; as, men, wimmen, mice, lice, feet, &c. See Hickes's *Anglo-Saxon Grammar*, p. 11, 12. Tyrwhitt's *Essay*.

¹⁴ The Dative case Plural is sometimes found written -on; and, because *o* is often exchanged for *a* before *n*, in a short syllable (see *Orthog.* 32), it is occasionally found in -an.

¹⁵ *SMITH*, one who smiteth, namely, with the hammer, &c. Thus we have *Blacksmith*, *Whitesmith*, *Silversmith*, *Goldsmith*, *Coppersmith*, *Anchorsmith*, &c.

“A softe pace he wente ouer the strete
Unto a *SMYTH* men callen Dan Gerueys,
That in his forge *SMITETH* plowe harneys,
He sharpeth shares, and culters besyly.”

This name was given to all who *smote* with the hammer. What we now call a *Carpenter*, was also antiently called a *Smith*. The French word *Carpenter* was not commonly used in England in the reign of Edward the Third. The translation of the New Testament, which is ascribed to Wickliffe, proves to us that at that time *smith* and *carpen-*

Neuter nouns make the Accusative case like the Nominative of the same Number; but in the Nominative and Accusative Plural, they sometimes end in a, e, o, u and æ, and sometimes these cases, are without any inflection, like the Nominative Singular¹⁶: as, Singular and Plural, Nom. and Acc. *ƿopð*, *Andgıt*, *Feo*. Neuter nouns make the Dative Singular to end in -a as well as -e.

Nouns ending in o or eoh preserve the o through all the cases, except the Genitive and Dative Plural: as, *Fpeo*, -eoh *a freeman*, and *Feo money, wealth, &c.*¹⁷.

ter were synonymous: and the latter then newly introduced into the language.

"He bigan to teche in a sinagoge, and manye heeringe wondriden, in his teching, seiynge, Of whennes ben alle these thingis to this man and what is the wisdom whiche is goun to him, and suche vertues that ben maad by hise hondis. Wher this is nt a s mith, ether a carpentere, the sone of Marie." Mark, chap. vi. 2, 3. Tooke's *Diversions of Purley*, vol. ii. p. 416.

¹⁶ The Nominative Singular and Plural of neuter nouns, in the Icelandic, are also frequently the same: and in our own country uneducated persons often say "one foot," and "twenty foot."

¹⁷ These observations would be sufficient to show the manner of inflecting words that differ, in some particulars, from the 1st Declension; but it will be still plainer, when illustrated by examples: as,

SINGULAR.

PLURAL.

N. Andgıt	understanding	Andgıt-u -a -o -e	understandings
G. Andgıt-ey	of understanding	Andgıt-a	of understandings
D. Andgıt-c-a	to, for, with, &c.	Andgıt-um	to, for, with, &c.
A. Andgıt	understanding	Andgıt-u -a -o -e	understandings

So for the Nom. Plur. of *Gemæpu* we find *gemæpo* and *gemæpa* *brothers*. *Broþop* or *bpeþep* *a brother*, is not declined in the Singular, but in the Plural it makes Nom. and Acc. *broþpu* and *gebpoþpu*: it is regular in the other cases.

SINGULAR.

PLURAL.

N. ƿopð	a word	N. ƿopð-e -a	words
G. ƿopð-ey	of a word	G. ƿopð-a	of words
D. ƿopð-e -a	to, by, &c. a word.	D. ƿopð-um	to, with, &c. words
A. ƿopð	a word.	A. ƿopð	words.

This is generally the same in the Nom. and Acc. of both numbers;

THE SECOND DECLENSION.

22. The Second Declension has the Genitive case Singular ending in *an*.

SINGULAR.	PLURAL.
N. <i>Ƴiteȝ-a</i> a prophet	N. <i>Ƴiteȝ-an</i> prophets
G. <i>Ƴiteȝ-an</i> of a prophet	G. <i>Ƴiteȝ-ena</i> of prophets
D. <i>Ƴiteȝ-an</i> to, by, &c.	D. <i>Ƴiteȝ-um</i> to, by, &c.
A. <i>Ƴiteȝ-an</i> a prophet.	A. <i>Ƴiteȝ-an</i> prophets.

The Second Declension has the *-an*; the Gen. Plu. in *-ena*¹⁸, and Nom. Sing. in *-a*, and the rest in Nom. and Acc. in *-an*.

Proper names¹⁹ ending in *a* are of this declension; as, *Μαρία*, *Αττίλα*, &c. Adjectives²⁰, pronouns, and participles of every gender ending in the emphatic *a*, are de-

though it is sometimes modified, as in the example. *Beapn*, *Ƴif*, *cild*, and some others, are the same in the Nom. and Acc. of both numbers.

SINGULAR.	PLURAL.
N. <i>FƳeo</i> , <i>-eoh</i> a freeman	N. <i>FƳeo-ȝ</i> freemen
G. <i>FƳeo-ȝ</i> of a freeman	G. <i>FƳea</i> of freemen
D. <i>FƳeo</i> to, by, with, &c.	D. <i>FƳe-um</i> to, by, with, freemen
A. <i>FƳeo</i> a freeman.	A. <i>FƳeo-ȝ</i> freemen.

Though *FƳeo* is inflected according to Mr. Thwaites's example, it is generally found to end in all cases as the Nom. Sing.; except the Gen. and Dat. Plur. which it forms in *a* and *um* like *Smīð*. Lye, in his Gram. prefixed to Junius's *Etymologicum Angl.*, says, "*Nomina in o vel eoh desinentia retinent in omnibus præter Gen. et Dat. Plur. casi- bus suum o; ut FƳeo (libertus), FƳeoȝ (liberti).*"

¹⁸ The Genitive Plural is sometimes contracted by omitting the *e* before *na*: as, *Seaxan Saxon*, in the Gen. Plu. *Seaxna*.

¹⁹ Names of countries and places in *a* are sometimes found indeclinable; as *Donua* in the accusative case, *Oð Donua ȝa ea unto the river Don*. *Sicilia* in the Dative, as *Beȝpux ȝam muntum ȝ Sicilia ȝam caloude, between the mountains and the island of Sicily*.

Sometimes the names of countries and places are declined like Latin words; as, *Europa* takes in *Orosius Europam*, *Europe*, that is, *Europa -æ*, &c.

²⁰ See Etym. 29. p. 100.

clined like *ƿitega*, only the Gen. Plur. ends in *ja*. Thus *ƿoneƿƿecena* from *ƿone-ƿƿecen* *having spoken before*, *Ʒoðcunða* from *Ʒoðcunð* *divine*; *ƿe Ʒlca* *the self-same*, from *ƿe Ʒlc* *the same*²¹.

THE THIRD DECLENSION.

23. The Third Declension is known by the Genitive case Singular ending in *e* or *a*, or perhaps any vowel.

SINGULAR.

N. *ƿiln* *a maiden*
 G. *ƿiln-e*, *of a maiden*
 D. *ƿiln-e* *to, by, &c.*
 A. *ƿiln^a* *a maiden.*

PLURAL.

N. *ƿiln-a^b* *maidens*
 G. *ƿiln-a* *of maidens*
 D. *ƿiln-um* *to, by, &c.*
 A. *ƿiln-a^b* *maidens.*

^a Feminine nouns of this declension are said to make the Acc. end in *e*.

^b Also *ƿiln-e*, *o*, and *u*.

The Third Declension is inflected like the first, only it makes the Gen. Sing. in *e*, &c. and the Nom. and Acc. Pl. in *a*, *e*, *o*, and *u*.

Nouns ending in *anȝ*, *ange*, *enȝ*, *inȝ*, *onȝ*, *unȝe*, *ıȝȝ*, *err*, *erre*, *ȝȝre*, *neȝe*, *neȝre*, and *nȝȝre*, are all feminines, and of this Declension.

So *Spurȝton*, and *ƿƿeortȝon*, *a sister*, makes in the plural number *Spurȝȝ-a*, *ƿƿeortȝȝ-a*, *ȝeƿƿeortȝȝ-a*, *sisters*.

Sometimes there is a variation only in the cases of the Singular number; as, *Sunu* *a son*, which makes the

²¹ The Dan. Sax. often lengthens nouns by the addition of *n*, *en*, or *an*; as, from A. S. *Dema*, *a judge*, is made in D. S. *Dæman* or *Dæmen* *a judge*: Plur. Nom. *Dæmanȝ* or *Dæmenȝ* *judges*; Gen. *Dæmana* or *Dæmena* *of judges* &c. This termination may be explained thus: the Islandic forms the compound from the simple; as from *andt* *a spirit*, is formed *andenn* (*ro πνευμα*) *the spirit*. The *nn* is taken from the word *hann*, *he*, and united with the noun. This mode of compounding words, which is peculiar to the old Danish, is in this instance imitated by the D. S. See Thwaites's *Gram.* p. 4, and Lye, *Note on D. S.* of this Declension.

Nom. and Acc. in u or a. The cases in the Plural are regular²².

Leþcý shoes, and *Modop* or *Moden mother*, are mostly indeclinable.

The words *ræ sea*, *æ law*, and *ea water, a stream*, are not declined in the Singular; but we find, especially in the Gen. of compounds, *rær* and *ear*.

Cu *a cow* makes in the Gen. Plur. *cuna of cows*. Gen. xxxii. 15.

24. Nouns that end in a single consonant, after a short vowel, often double the final letter in the Genitive case, and every other derived from it; as, *Sin sin*, Gen. *Sinne of sin*; *Sib peace*, Gen. *Sibbe of peace*. The same observation may be made of words ending in *ner*, *nir*, *nýr*, &c.; as, *Ðpýner the Trinity*, *Ðpýnerre of the Trinity*.

CHAPTER III.

OF THE ADJECTIVE.

25. An Adjective is a word *adjected* or added to a noun, to express its quality, sort, or property¹: as *God cild a*

²² All this will be clearer from the following example.

SINGULAR.		PLURAL.	
N. Sun-u	<i>a son</i>	N. Sun-a	<i>sons</i>
G. Sun-a	<i>of a son</i>	G. Sun-a	<i>of sons</i>
D. Sun-u ^a	<i>to, by, &c. a son</i>	D. Sun-um	<i>to, by, &c. sons</i>
A. Sun-u ^b	<i>a son.</i>	A. Sun-a	<i>sons.</i>

^a It is also Sun-a.

^b Also Sun-a.

¹ An adjective does not express the mere quality, but the quality or property, as adjected to the noun, or conjoined with it. Thus, when we say "wise man," *wisdom* is the name of the quality, and *wise* is the adjected word or adjective expressing that quality as conjoined with the subject *man*. Every adjective, therefore, may be resolved into the name of the thing implied, and any term of reference or conjunction, as *of*, *with*, *join*. Thus "a wise man" is equivalent to "a man *of*, *with*, or *join* wisdom." See Note 1, on the Verb.

Mr. Tooke contends, that this part of speech is properly termed

good child; *Πῦρ* man a *wise man*. Here *child* and *man* are nouns or names; and the *quality, sort, or property*

Adjective Noun, and "that it is altogether as much the name of a thing, as the Noun Substantive." Vol. ii. p. 438. Names and designations necessarily influence our conceptions of the things which they represent. It is therefore desirable, that in every art or science, not only should no term be employed which may convey to the reader or hearer an incorrect conception of the thing signified; but that every term should assist him in forming a just idea of the object which it expresses. Now I concur with Mr. Tooke in thinking that the Adjective is by no means a necessary part of speech. I agree with him also in opinion, that, in a certain sense, all words are Nouns or names. But as this latter doctrine seems directly repugnant to the concurrent theories of critics and grammarians, it is necessary to explain in what sense the opinion of Mr. Tooke requires to be understood: and in presenting the reader with this explanation, I shall briefly state the objections which will naturally offer themselves against the justness of this theory. "*Gold, and brass, and silk, is each of them,*" says Mr. Tooke, "the name of a thing, and denotes a substance. If then I say a *gold ring, a brass tube, a silk string*; here are the Substantives *adjectivè posita*, yet names of things, and denoting substances." It may be contended, however, that these are not substantives, but adjectives, and are the same as *golden, brazen, silken*. He proceeds: "If again I say a *golden ring, a brazen tube, a silken string*,—do *gold, and brass, and silk*, cease to be the names of things, and cease to denote substances, because, instead of coupling them with *ring, tube, and string*, by a hyphen thus (-) I couple them to the same words by adding the termination *en*?" It may be answered, They do not cease to imply the substances; but they are no longer names of those substances. *Hard* implies *hardness*, but it is not the name of that quality. *Atheniensis* implies *Athenæ*, but it is not the name of the city, any more than *belonging to Athens* can be called its name. He observes: "If it were true, that adjectives were not the *names* of things, there could be no attribution by adjectives; for you cannot attribute nothing." This conclusion may be disputed. An adjective may imply a substance, quality or property, though it is not the name of it. *Cereus* 'waxen' implies *cera* 'wax'; but it is the latter only which is strictly the name of the substance;—*pertaining to wax, made of wax*, are not surely names of the thing itself. Every attributive, whether verb or adjective, must imply an attribute; but it is not therefore the name of that attribute. *Juvenescit*, 'he waxes young,' expresses an attribute; but we should not call *juvenescit* the name of the attribute. But let Mr. Tooke's argument be applied to the verb; the *ῥημα*, which he justly considers as an essential part of speech. "If verbs were not the names of things, there could be no attribution by

of the child and man are denoted by the Adjectives *good*, and *wise*.

verbs, for we cannot attribute nothing." Are we then to call *sepit*, *vivit*, *legit*, names? If so, we have nothing but names; and to this conclusion Mr. Tooke fairly brings the discussion: for he says that all words are names. Vol. ii. p. 438, and 514.

Having thus submitted to the reader the doctrine of this sagacious critic, with the objections which naturally present themselves, I proceed to observe, that the controversy appears to me to be in a great degree a mere verbal dispute. It is agreed on both sides that the Adjective expresses a substance, quality or property: *but while it is affirmed by some critics, it is denied by others, that it is the name of the thing signified.* The metaphysician considers words merely as signs of thought, while the grammarian regards chiefly their changes by inflexion; and hence arises that perplexity, in which the classification of words has been, and still continues to be, involved. Now it is evident, that every word must be the sign of some sensation, idea, or perception. It must express some substance or some attribute: and in this sense all words may be regarded as names. Sometimes we have the name of the thing simply, as *person*. Sometimes we have an accessory idea combined with the simple sign, as 'possession,' 'conjunction,' 'action,' and so forth, as *personal*, *personally*, *personify*. This accessory circumstance, we have reason to believe, was originally denoted by a distinct word, significant of the idea intended; and that this word was, in the progress of language, abbreviated and incorporated with the primary term, in the form of what we now term an affix or prefix. Thus *frigus*, *frigidus*, *friget*, all denote the same primary idea, involving the name of that quality or of that sensation which we term *cold*. *Frigus* is the name of the thing simply; *frigidus* expresses the quality, as conjoined with a substance. Considering, therefore, all words as names, it may be regarded as a complex name, expressing two distinct ideas, that of the quality and that of conjunction. *Friget* (the subject being understood) may be regarded as a name still more complex, involving, first, the name of the quality; secondly, the name of conjunction; thirdly, the sign of affirmation, as either expressed by an appropriate name, or constructively implied, equivalent to the three words, *est cum frigore*. According then to this metaphysical view of the subject, we have, first, *Nomen simplex*, the simple name; secondly, *Nomen Adjectivum* or *Nomen duplex*, the name of the thing, with that of conjunction; thirdly, *Nomen Affirmativum*, the name of the thing affirmed to be conjoined.

The simple question now is, whether all words, not even the Verb excepted, should be called Nouns, or whether we shall assign them such appellations as may indicate the leading circumstances by which they are distinguished. The latter appears to me to be the only mode,

Adjectives expressing the qualities of things, and not the things themselves, cannot, in strict propriety, have gender. They however, are called masculine¹, feminine,

which the grammarian, as the teacher of an art, can successfully adopt. Considering the subject in this light, I am inclined to say with Mr. Harris, that the Adjective, as implying some substance or attribute, not *per se*, but in *conjunction*, or as *pertaining*, is more nearly allied to the verb than to the noun: and that though the verb and the adjective may, in common with the noun, denote the thing, they cannot strictly be called its name. To say, that *foolish* and *folly* are each names of the same quality, would, I apprehend, lead to nothing but perplexity and error.

It is true, if we are to confine the term Noun to the simple name of the subject, we shall exclude the Genitive Singular from all right to this appellation: for it denotes, not the subject simply, but the subject in *conjunction*—the inflexion being equivalent to 'belonging to.' This indeed is an inconsistency, which can in no way be removed, unless by adopting the opinion of Wallis, who assigns no cases to English nouns, and considers *man's*, *king's*, &c. to be adjectives. And were we to adopt Mr. Tooke's definition of our adjective, (Vol. ii. p. 431,) and say, It is the name "*of a thing*," which is directed to be joined to another name of "*a thing*," it will follow, that *king's*, *man's*, are adjectives. In short, if the question be confined to the English language, we must, in order to remove all inconsistency, either deny the appellation of *noun* to the adjective, and, with Wallis, call the Genitive Case an Adjective; or we must, first, call *man's*, *king's*, &c. Adjectives: secondly, we must term *happy*, *extravagant*, *mercenary*, &c. nouns, though they are not names: and thirdly, we must assign the appellation of Noun to the Verb itself.

From this view of the subject, the reader will perceive that the whole controversy depends on the meaning which we annex to the term noun. If by this term we denote simply the thing itself, without any accessory circumstance; then nothing can be called a noun, but the name in its simple form. If to the term Noun we assign a more extensive signification, as implying not only the thing itself simply and absolutely, but also any accessory idea, as conjunction, action, passion, and so forth; then it follows; that all words may be termed names. See Crombie's *Etym. and Syn.* p. 91—96.

² Bishop Wilkins, in his *Real Character*, p. 444, observes, "To Adjectives neither *Number*, *Gender*, *Case*, nor *Declension* pertain; as they are sufficiently qualified in all these respects by the Substantive to which they belong." This account of what an adjective *should* be exactly describes what the English adjective *is*: for it has no modification to denote number, case or gender. Thus in the sentence, "I love good boys," it is sufficiently evident from the form of the word "boys," that more than one are meant, that it is the accusative

or neuter as they have terminations most common in masculine, feminine, or neuter Nouns.

THE DECLENSION^s OF ANGLO-SAXON ADJECTIVES.

26. Anglo-Saxon Adjectives have variable termina-

or objective case, and of the masculine gender; and therefore any alteration in the adjective "good" is unnecessary. In transpositive languages, such as Latin and Greek, where the adjective is often separated from its substantive, a variable termination is necessary, to show to what noun it belongs; but when words are placed in the natural position, or in the order that the understanding directs them to be taken, inflection is unnecessary. (See Note, p. 4 in my *Latin Construing*.) In this respect the English is more correct than its parent, the Anglo-Saxon, which we have seen modifies its adjectives to correspond with the nouns.

3. *The Anglo-Saxon Language in the Third Stage of its Formation.*

FORMATION OF ADJECTIVES.

Adjectives are either Substantives adjectived or Verbs adjectived; and may be arranged in three classes or divisions.

1. Substantives applied as Adjectives, without any alteration.
2. Substantives and Verbs, which have received appropriate Adjective terminations. These are the genuine Adjectives.
3. Nouns and Verbs, taking a terminating or prefixed word, or syllable of some kind, which, by constant use, is now adapted to an Adjective signification. This is by far the most numerous class of Adjectives.

CLASS 1st.

1. In the early and less cultivated state of language, nouns are often used as Adjectives, to express the quality of other Nouns, without any alteration of form; as,

SUBSTANTIVE.

ADJECTIVE.

Beopht <i>light</i>	Beopht <i>bright, illustrious</i>
Deop <i>the deep, the sea</i> . . .	Drop <i>deep</i>
Fýll <i>plenty, fullness</i>	Full <i>full</i>
Dige <i>diligence</i>	Dige <i>diligent</i>
Lað <i>evil</i>	Lað <i>pernicious</i>
Lenz <i>length</i>	Lenz <i>long</i>
Tip <i>lordship, supremacy</i> . . .	Tip <i>chief, supreme</i> .

CLASS 2nd.

2. The genuine Adjective distinction applied to Nouns and Verbs, consists of the terminating syllables, an, en, ed, end, igr, igr, with an allowance for contraction, transposition, and orthographical variations. These terminations are derived from Verbs: En, ed, end from *An to give*; Igr from *Ican to eke, to increase or add*. They signify *give, add, join*, and when added to a word, they denote that the same word is to

tions that they may correspond with their nouns. All Adjectives are declined after the following example :

be joined or added to some other word to express its quality, and thus form complete sense.

Some words appear in Anglo-Saxon as Adjectives only ; their original Substantives existing in some other language, or having dropt into total disuse : as,

Hoh (Dutch) *a hill*, Deah *high*
 Dal *whole*, hale
 Neah *nigh*.

The difference of meaning between the primitive Noun and the Adjective derived from it, terminating in *en*, is commonly thus explained.

NOUN.

ADJECTIVE.

Wood, *the Substantive wood* Wooden, *made of wood*.

Gold, *the metal gold* Golden, *made of gold*.

Now it is evident that all the difference of meaning between the words *wood* and *wooden*, *gold* and *golden*, must reside in the syllable *en* : And does this syllable mean *made of*, as the common explanation implies ? By no means ; but, as stated above, *give*, *add*, *join*, &c. It gives no additional meaning to the word, but simply denotes that its meaning, in that place, is incomplete till some other word be added to it. Thus I may say "*Men love Gold*," and proceed no further : but if I say "*Men love Golden*," the sentence evidently wants something to be added :—the question is, "*Golden what?*" Answer "*Golden watches*," "*Golden treasures*," &c. literally *Gold-add watches*, *Gold-add treasures*, &c. So "*a wooden bowl*," "*a wooden horse*," is literally *a wood-add bowl*, *a wood-add horse*, &c. The other Adjective terminations above admit of the same explication.

Nouns adjectived by *en* or *an*.

NOUN.	ADJECTIVE.	NOUN.	ADJECTIVE.
Bece <i>beech</i> . .	Bucene <i>beechen</i> .	Spȳn <i>a hog</i>	Spinen <i>swinish</i> .
Ærc <i>ash</i> . . .	Ærcen <i>ashen</i> .	Lȳn <i>flax</i>	Linen <i>flaxen</i> .
Bpær <i>brass</i> . .	Bpæræn <i>brazen</i> .	Wid <i>the midst</i>	Widdan <i>midmost</i> .
Wulle <i>wool</i> . .	Wullen <i>woollen</i> .	Widdel <i>the mid</i> {	Widlen i.e. Widd-
Stæn <i>a stone</i> .	Stænen <i>stony</i> .	part, <i>the middle</i> }	dxlen <i>middling</i> .
Gold <i>gold</i> . .	Gȳlden <i>golden</i> .	Tpa <i>two</i>	Tpægen <i>twain</i> .

Nouns adjectived by *ed* or by contraction *ȳ*.

NOUNS.

ADJECTIVES.

Cpumb, Cpump <i>crooked</i>	Cpompeht, Cpȳmbig <i>crumpled, crooked</i> .
Tpa two Ecȳz <i>edge</i>	Tpȳ-ecȳz <i>two-edged</i> .
Ƣpȳ, Ƣpȳo <i>three</i>	Ƣpȳda i.e. <i>three-ed, third</i> .
Fif <i>five</i>	Fifȳta i.e. <i>five-ed, fifth</i> .
Six <i>six</i>	Sixta i.e. <i>six-ed, sixth</i> .

SINGULAR.

*Masc. & Neut.**Fem.*

N. God	<i>good</i>	<i>bonus, -um</i>	N. God-e	<i>good</i>	<i>bona</i>
G. God-er		<i>boni</i>	G. God-ŋe		<i>bonæ</i>
D. God-um ^a		<i>bono</i>	D. God-ŋe		<i>bonæ</i>
A. God-ne ^b		<i>bonum</i>	A. God-e		<i>bonam.</i>

PLURAL.

Masc. Fem. & Neut.

N. God-e ^c	<i>good</i>	<i>boni, bonæ, bona</i>
G. God-ŋa		<i>bonorum, -arum, -orum</i>
D. God-um		<i>bonis</i>
A. God-e		<i>bonos, -as, -a.</i>

^a *god-on.* See Note ¹⁴, p. 84.

^b In the Neut. the Acc. Sing. is generally *god*, like the Nom.

^c The Nom. Plur. in poetry, also ends in *a*, *o*, and *u*; as

Ealla hŷ æhta *All his goods or possessions.* Boeth. p. 64. *Oŷep oŷpu þing over or before other things.* Boeth. p. 52. *Ealle þa oŷpu god all other goods.* Boeth. p. 15.

Nouns adjectived by *iz*, the modern *y*.

NOUNS.

ADJECTIVES.

Blod	<i>blood</i>	Blodiz	<i>bloody.</i>
Clif	} <i>a rock</i>	Clif-iz	} <i>rock-add, or rocky.</i>
Clud		Clud-iz	
Cpæft	<i>craft or skill</i>	Cpæftiz	<i>crafty, skilful.</i>
ŷit	<i>wisdom.</i>	ŷitiz	<i>wise, witty.</i>
Æ	<i>time, duration</i>	Ece, i. e. Aiz, aic, Æice,	<i>ece eternal</i>
Æn, ænc, ane	<i>one</i>	Æniz	<i>one-add, any.</i>

Adjectives of number, as *twentiz twenty*, *þrittiz thirty*, &c. though ending in *iz*, do not appear to class here; *twentiz* being no other than *twaintens*, *þrittiz three-ed-ten*; unless indeed the *iz* be supposed to have been added to that combination; as *twaintenig two-ten-add*, *three-ed-ten-ig, three-ten-add*, contracted and mutilated into *twentiz*, &c.

Nouns adjectived by *izc*, the modern *ish*, generally denoting nation.

Engliŷc	<i>English</i>	Romaŷc	<i>Roman</i>
Greciŷc	<i>Greekish or Grecian</i>	Judeiŷc	<i>Judean.</i>
Cýpeniŷc	<i>Cyrenian</i>		

THE COMPARISON OF ADJECTIVES.

27. There are only two degrees of Comparison ; the *Comparative* and *Superlative*. An Adjective in its po-

Verbs adjectived by appropriate terminations.

The only parts of the Verb thus modified, are the simple Verb, by *and*, *end*, &c. forming what is termed the Imperfect Participle, and the Perfect Tense by *en* and *ed*, forming the Perfect Participle.

The Simple Verb adjectived in *and*, *end*, &c.

Lufigan, lufian to love. Lufigend, lufiend loving

Wýppan to mar, to dissipate . . . Wýppend prodigal

Driucan to drink. Driucende drinking.

The Perfect Tense adjectived in *en*, *ed*, &c.

Gedþincan to drink . Man gedþenc man drank . Gedþenced overwhelmed
Gefapan to depart. . Man gefap man departed. . Ge-fapen departed, dead.

Agan to possess, to own, to owe { Un i. e. agen, agn, an, un owen,
owed, wanted, deficient.

This Perfect Participle *un* is *Man* in the Isl. with a similar meaning ; it has been shortened and corrupted by excessive use : it is now used as a prefix to other words.

Leoyan to lose. . . . Man leay man did lose. . . . Leayte, i. e. leased, lost.

Leay and leayte are here obviously the same word, though the former is an adjective and the latter a substantive termination. Leay is the original past tense, and leayte that past tense adjectived, to form the perfect participle : both mean *lost* and *loosed*, *dismissed*, *let go*.

CLASS 3rd.

Nouns and Verbs taking, either as a termination or a prefix, some word or syllable which, by constant use, is now adapted to an adjective signification. This is by far the most numerous class of adjectives, and admits of four subdivisions :

1st, Adjectives formed by terminating words, which are, or have been, nouns : as,

Lic, lice (corpus) the body of a man, the essence, or nature ; and by figurative and secondary meanings, the similitude, likeness, or resemblance of a thing. It is the modern English termination like and ly : as *manlike* (Scotch) *manly*.

Nouns adjectived by *lic*.

Fep a man. . . . Feplic manly

Fif a woman. . . Fiflic womanlike

God God Godlic Godlike

Fæn dirt Fænlic muddy

Freo a lord . . . Freolic free

Gpama anger. . . Gpamulic furious

Lufe love Luflice amiable.

Verbs adjectived by *lic*.

Cuð known. Cuðlic, cuðelic known.

sitive or natural state does not indicate a comparison, but merely denotes the quality, &c. of a noun : as *pir-man a wise man*.

Verbs regularly adjectived in *end*, *aud*, and in *ed*, *en*.

Bepend bearing, fruitful. *Abependlic* tolerable

Beodend commanding *Beodenlic* imperative

Lufiend loving *Lufiendlice* amiable.

Wunan to remember ; *Wýned*. *Wýndelic* belonging to memory.

2dly, *Sum*, *Sume* *some*, a part or portion of any thing : rather the *sum* or *amount*, perhaps from the same root with the Greek *σῶμα* a body.

Nouns adjectived by *rum*.

Fremc kindness. *Fremrum* the body of kindness, benign.

Þýnne pleasure, joy *Þýnrum* joyful.

Verbs adjectived by *rum*.

In the Perfect.

Buzan to bow. . . . *Man boc* bowed. *Bocrum* compliant

Þýncan to work . . *Man þeopc* laboured. . *Þeopcrum* laborious,
irksome.

Full, *Ful* the fill, plenty ; as an adjective full.

<i>Tung</i> the tongue	{ <i>Tungfull</i> lo-	<i>Ege</i> fear. . . . <i>Egefull</i> fearful
	quacious	<i>Þæteþ</i> water. <i>Þæteþfull</i> dropsical
<i>Þoh</i> injury. . . . <i>Þohfull</i> injurious.		<i>Facen</i> deceit. <i>Facenfull</i> deceitful.

Bæp, an adjective termination, most probably connected with the Teutonic noun *Bar* fruit, a production, or producing, or the root or past tense of *Bæpan* to bear.

Nouns adjectived in *Bæp*.

Lust desire. *Lust-bæpe* desire-producing, desirable.

Æpl apple *Æpl-bæp* producing apples.

Þærtm fruit. *Þærtm-bæp* fruitful.

Týmc, the same with *team*, an offspring, production, family, issue, from the verb *Týman* to teem, to bring forth ; either the substantive root, or more probably the original past tense : i. e. produced, brought forth, nearly the same as *Bæp*.

Nouns.

Lufe love. *Lufetýmc* pleasant.

Other adjectives.

Deþe a heap, weight. . *Deþig* weighty, thence sad . . *Deþigtime* weighty,
anxious.

Adjectives formed by terminations derived from Verbs : as *Cund*,
þært, *leap*.

Cund, from the verb *Cennan* to procreate, to produce, to bear, to bring forth, Perfect adjectived is *Cund* (natus) born : thence our noun and adjective *kind*, and the German noun *Kind* a child, i. e. something or any thing born.

God God. *God-cund* God-born, born of God, divine.

Nouns may possess the same qualities in different degrees; and when the quality of *one thing* is compared with the same quality in *another*, it is called the Comparative degree. Here are two men both possessing the quality of wisdom; but when compared, one has more

Fært fastened, fixed; and thence *fast*. It is probably the perfect tense of a verb not now to be met with (perhaps *Færtian*), upon which, in its adjectived state (*Færten*), the verb *Færtian* to *fasten* or *fix*, has been grafted, by doubling the ending, as if we were to say in English *fixeded* or *fasteneded*.

Æ a law *Æfært fixed in the law, pious, religious*
Ape honour, reverence, respect .. *Apfært honest, worthy* [gious
Rade knowledge, wisdom, purpose *Ræðfært firm to his resolution.*

Leaſ, Leaſe lost. The unadjectived perfect tense of the verb *leorjan* to *lose*.

Nouns adjectived by *Leaſ*.

Cap care *Capleaſ care-lost, careless*
Recc care *Reccleaſ reckless, careless*
Nama a name *Nameleaſ name-lost, nameless*
Feoh money *Feohleaſ moneyless*
Dream joy *Dreamleaſ joy-lost or joyless*
Scom, yream shame .. *Scomleaſ shame-lost or shameless*
Sac strife, cause, sake .. *Sacleaſ harmless*
Blod blood *Blodleaſ bloodless*
Fæder father *Fæderleaſ father-lost or fatherless.*

3dly. Adjectives formed by terminating syllables, the original roots of which are not employed for that purpose: these syllables are *el*, *ol*, *ul*, which are probably corrupted from the words *Full* or *Call*.

Danc the mind, thought .. *Dancul thoughtful*
Cpid a word *Cpidol foulmouthed*
Æce meat, victuals *Æceol gluttonous*
Yæcce a watching *Yæceol wakeful, diligent*
Bere heat, hate *Bætol, hetul, hetol hot, furious, hating*
Slæp sleep *Slæpol drowsy, sluggish*
Gife a gift *Gifulle bountiful.*

Some other adjectives are lengthened by adopting these terminations:

Ðicce thick *Ðiccol corpulent, gross, fat*
Ðinne thin *Ðinnul thin*

Verbs Indefinite.

Agan to possess *Ad, Að hath, possesses* .. *Æðel hath, all-noble.*
 . Perfect.

Geyptrelian to manifest .. *Speot demonstrated* .. *Speotol evident*
Fpetan to eat, to fret *Fpet* *Fpettol gluttonous.*

Some adjectives thus formed are further augmented by *lic*.

Speotol or *Speotollic evident.*

than the other—one is *wise* but the other is *wiser*, which is the comparative degree.

4thly. Adjectives forming, augmenting, or diminishing their signification by prefixing a word, or syllable, of substantive, verbal, or adjective origin.

Un, contracted from the adjectived perfect of Azan (pronounced Apan) *to have, to own, to owe*, signifies *wanting or without*.

Nouns adjectived by prefixing the negative un.

Rame, Rim	number, extent, the rim.	Unrim	innumerable
Maga	might, power	Unmaga	wanting strength, weak
Tid	time	Untid	unseasonable
Gemaca	a mate, a consort, a match	Unzemaca	unequal, unlike, not matching
Gemetc	measure, quantity	Unzemete	immoderate, immense.

Verbs adjectived by prefixing the negative un.

Cuð	unknown	Uncuð	unknown
Fæhð	feud-free	Unfæhð	feud-free
Ieðe	rough	Unieðe	rough
Liðe	unmerciful.	Unliðe	unmerciful.

Regularly adjectived in and, end, and in en, ed.

Witan	to know.	Witende	knowing.	Unwitende	ignorant.
Gemenzan	to mix.	Gemenzed	mixed.	Unzemenzed	unmixed
Ʒpean	to wash	Ʒpazen	washed	UnƷpazen	unwashed
Fældan	to fold	Fæld	folded	Unfæld	not folded, single
Leagan	to lie.	Gelizene	lying, false	Ungezizene	true.

Adjectives qualified by the negative un.

Dale	strong, whole.	Unhale	unwell
Lytel	little.	Unlytel	much
Ʒis	wise	UnƷis	unwise
Slæpiȝ	sleepy	Unslæpiȝ	wakeful
Synniz	sinful.	Unsynniz	innocent
Ʒinȝum	pleasant.	UnƷinȝum	unpleasant
Ʒæȝtmbær	fruitful.	UnƷæȝtmbær	sterile
Ʒittol	wise, skilful.	UnƷittol	unskilful.

Substantive Prefixes increasing the Signification of Adjectives.

Tip a lord (and thence lordship, supremacy)

Ead	happiness from	{	Eadiȝ	happy.	Tipeadiȝ	very happy.
an or aȝan			Tip-fæȝt	chief, excellent.		

Gin much. Ginfæȝt very much.

Instead of fæȝt being increased by Tip, is not Tip adjectived by fæȝt? See Note ^s, p. 101.

Adjectives increased in Signification by Adjective Prefixes.

Ece eternal. Efen-ece equal, eternal, co-eternal

Sped	riches, wealth.	Spedelic	wealthy.	{	Efen-Ʒpedelic	equal in substance.

When the quality of *one thing* is compared with the same quality in *three or more* things, it is called the Superlative degree: as "Here are three men who are all *wise*." The second has more wisdom than the first, and therefore he is the *wiser* of the two; but the third has more wisdom than the other two, he is therefore the *wisest*, which is the Superlative degree.

28. The Comparative degree is formed by adding to the Positive any of these terminations⁴: *ep*⁵, *epe*, *ap*, *æpe*, *ip*, *op*, *up*, or *ȳp*; and the Superlative, by adding *art*, *arte*, *ært*, *ert*, *irt*⁶, *ort*, *urt* or *ȳrt*; as Positive *nihtþire righteous*; Comparative *nihtþirene more*

⁴ Rask asserts that the degrees of comparison are regularly formed by the terminations *-on* and *-ort*: as *heapð hard*; *heapðon harder*; *heapðort hardest*. Instead of the termination *-on*, we sometimes find *-up*; and in the North *-ap*. Instead of *-ort*, we find *-urt* and *-art*: for *-erte*, we meet with *-irte* or *-ȳrte*, according to the fluctuating orthography of the Anglo-Saxons; but these peculiarities very seldom occur. Rask's *Gram.* p. 40, sect. 17.

⁵ The degrees of comparison, denoted by appropriate terminations, are no other than a real comparison of a primitive word, thus applied to denote the same state in all other adjectives.

From *A*, *time*, *duration*, *always*, *aye*, is made the comparative *Ap*, *Æp* *before*, and the superlative *Art*, *Ært* *first*. *Ap*, in the unsettled orthography of our ancestors often spelt *æp*, *ep*, *epe*, *æpe*, *ip*, *op*, *up*, *ȳp*, and by transposition *pe*, is still the same word, originally signifying *epe before*, in point of *TIME*; and thence, by an easy gradation, *before*, in point of *quality*. The termination *art* also, though often spelt *ært*, *irt*, *ort*, *urt*, *ȳrt*, is in each form the same word, and signifies *first*, originally, like *ep*, applicable to *time*; but secondarily to *quality*. Our English words *before* and *first* are equally used in both these senses. These two terminations are the comparative *er*, and superlative *est* of the modern English, and by their aid the Anglo-Saxon adjectives are thus compared:

POSITIVE.

COMPARATIVE.

SUPERLATIVE.

*Þij wise**Þiȳon wiser**Þiȳort wisest.*

Comparatives and superlatives have variable terminations. See p. 101, and the latter part of Note 7.

⁶ In Gothic it is *īSTA*, which has some analogy to the Greek *ιστος*: as *καλλ-ιστος* *most beautiful*; *αριστος* *best*. It is also similar to the Cimbric (*BRADISTA*) *broadest*.

righteous, or juster; Superlative *pihtpīraſt, -eſt, -ýſt* *most righteous, or justest*.

29. Adjectives, in all cases and degrees of comparison, besides the common termination, sometimes admit of an emphatic *a*, which increases the force of the expression. The last vowel is often changed into *a*, which has still the same emphatic effect: as *Ʒodcund* or *Ʒodcunde* *divine* or *holy*; *Ʒodcunda* *very divine* or *holy*; *Ʒelufod* *beloved*; *Ʒelufoda* *well beloved*. We have also *pihtpīra* *remarkably righteous*; *pihtpīrepa* *more remarkably righteous*; *pihtpīreſta* *most remarkably righteous*.

The emphatic *a* is most frequently added to adjectives used demonstratively, or in addressing a person, as in the Greek and Roman vocative cases. *Oſwald* *ſe Cniſteneſta cýning* *Noþan-hýmbra-riče*, *Oswald the most Christian king of Northumbria*. *La Ʒoda man* (Bone vir) *O good man*. *La Ʒoda lafeop* (*Διδασκαλε αγαθε*, *Magister bone*) *Good master*. *Matt. xix. 16*.

All words terminating with the emphatic *a* are declined like the second declension.

⁷ There is no such thing as capricious irregularity in language. What we now call irregular words, were once formed according to the regular structure of the language. This will be seen by the comparison of the following adjectives, where the positive is supplied.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
Bet	Betepe, -epa <i>better</i>	Bet-ſt, -eſta <i>best</i> .
Sel	Selpe <i>good</i>	Seloſt <i>best</i> .
Ʒoh woe	{ Ʒýpſ, i.e. Ʒo-ep-eſ (wo before that) <i>worse</i>	{ Ʒýpſt i. e. Ʒo-ep-eſt <i>worst</i> , wo <i>first</i> .
Ma	mape <i>more</i>	mæſt <i>most</i> .
Moſe, Moſa	{ Mæpe i.e. } (heap before) <i>more</i>	{ Mæſt i.e. } (heap first) <i>most</i> .
Moha, Moſz a mow, a heap		
Leaſ	Leſſe, Leſ, Leſſa <i>less</i>	Leſt <i>least</i> .
Ut out	{ Utteþ } <i>utter</i> { Ytteþe } <i>outer</i>	{ Ytteþſt i.e. ytteþ-eſt <i>outermost</i> , uttermost.
		{ Ytemeſt i. e. ut-mæſt <i>outmost</i> , utmost.

30. Some adjectives change a vowel; and others have greater irregularities⁷ in their comparison. The chief of them will be found in the following table⁸. Some words are employed as adjectives only in their comparative and superlative degrees, being in their positive state employed as a different part of speech:—such words are here inclosed in brackets.

Table of Irregular Comparison.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
(Æn) <i>ere, before</i>	æpne (æpæn) <i>before</i>	æpæst, -ost, <i>first.</i>
Eald <i>old</i>	ýldne <i>older</i>	ýldæst <i>oldest.</i>
Eað <i>easy</i>	eaðne (eð) <i>easier</i>	eaðost <i>easiest.</i>
(Feon) <i>far</i>	fýpne (fýn) <i>further</i>	fýpæst <i>furthest.</i>
Geong <i>young</i>	gýngne <i>younger</i>	gýngæst <i>youngest</i>
God <i>good</i>	betene (bet) <i>better</i>	betæst <i>best.</i>
Heah <i>high</i>	hýpne <i>higher</i>	hýhst <i>highest.</i>
Lang <i>long</i>	lenzne (lenz) <i>longer</i>	lenzæst <i>longest.</i>
Lýtel <i>little</i> ⁹	læppe (læp) <i>less</i>	læst <i>least.</i>
Mýcel (mýcle) <i>much</i>	mape (ma) ⁹ <i>more</i>	mæst <i>most.</i>
Neah <i>nigh</i>	neapne (neap) <i>nearer</i>	nýhst <i>nearest.</i>
Sceopt <i>short</i>	scýpne <i>shorter</i>	scýpæst <i>shortest.</i>
Strang <i>strong</i>	strenzne <i>stronger</i>	strenzæst <i>strongest.</i>
Yfel <i>evil or bad</i>	pýpne (pýp) <i>worse</i>	pýpæst <i>worst.</i>

The positives, which have now lost that application and meaning, are supplied by other words, which needing a comparative and superlative are used only in the positive state, so that the present comparison of the preceding words is said to be irregular, as in the table above.

Adjectives in the comparative and superlative degrees, are still susceptible of adjective terminations. *E. g.* mæst *most*, mæstan *dæl most part*, of mæstan *dæl of the most part*. Bed. 5. 13. Ge dæð eop selfe pýpnan, *Ye do or make yourselves worse*. Boeth. 14. 2. Fram þam ýldestan oð þone gýngestan, *From the eldest to the youngest*. Gen. xlv. 12.

⁸ In Dan. Sax. the superlative degree is sometimes formed by prefixing to the adjective Típ or týp, probably derived from the Icelandic Tít or Tíit the name of an idol, and signifies *supremacy and lordship*; and zin, zien or ziena (from at gína to gape, and signifies *vast, great,*) as eadiz *blessed*, tpeadiz *most blessed*, fæst *fast, firm, vast*, zinfaest *most fast, or firm*. See p. 98, end of Note ⁵.

⁹ Mape and mæst, læppe and læst, are employed in modern English to compare adjectives of more than one syllable, under the slightly varied orthography of *more, most; less, least*.

The following mostly form the superlative by mæȝt, from mæȝt¹⁰ most.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
(Æfter) after	æftere	æfteremæȝt aftermost.
(Fopð) forth	fupþre further	fupmæȝt furthermost.
Innepeapð (inn) inward	innepe more inward	innemæȝt innermost.
Læt (late) late	lætre (latop) later	{ latort lætremæȝt } latest.
Midd } middle		midmæȝt middlemost.
Middpeapð		
Niðpeapð nether	niðere (niðop) lower	niðemæȝt nethermost.
Norðpeapð (norð) northward	(uorðop) more northward	norðmæȝt (Oros. p.21.) most northward.
(Sið) lately	riðre (riðop) later	riðemæȝt last.
Uppeapð (up) upward	uþere (uþop) upper	uþemæȝt upmost.
Uteceapð (ut) outward	utpe (utop) outer	yteineȝt outermost.

CHAPTER IV.

PRONOUNS.

31. A Pronoun¹, according to the derivation of the word (pro *for*, nomen *a noun*), is a word used instead of a noun : as, " John is good, because he gets his les-

¹⁰ This termination is retained in the English words *uppermost*, *topmost*, *furthermost*.

¹ The following note upon the origin &c. of Pronouns is from Mr. Webb's MSS. I do not however concur with all that is here stated, and especially on the Hebrew word *אני* *one*.

"Pronouns must be considered merely in the light of substitutes for other words ; substitutes, not essentially necessary to the use of speech and verbal communication of knowledge, though a very great and important convenience, when once invented. It does not from hence follow that they are of late origin ; their first rude elements began probably almost as soon as language itself, though greatly modified and extended by subsequent usage.

"Pronouns are the luxury as well as the convenience of language, and contribute much to its polish and perfection ; yet, owing to that corruption and contraction to which words of the most frequent use are ever exposed, their analytical development is attended with great difficulty. This difficulty is increased in the Anglo-Saxon by this cir-

son, and remembers what is told him." Here *he*, *his*, and *him* are pronouns, being put instead of the noun *John*.

32. They may be divided into *Personal*, *Adjective*, *Definitive*, and *Relative* pronouns. The *Personal* and

cumstance ;—that the primitive elements of some of its pronouns are not to be discovered either in it or in its kindred dialects, but must be sought for in tongues of remote resemblance and distant origin. So that an acquaintance with the articles, pronouns, and numerals of most of the leading languages of Europe and Asia is necessary to their complete elucidation. Pronouns are derived from nouns and verbs, or adjectives and numerals ; many are also formed by different combinations of these parts of speech.

"The first correct notion of the etymology of Pronouns was obtained from Mr. Horne Tooke's assertion, 'that the pronouns are either nouns or verbs.' Whether that great philologist included the *numerals* in either of these classes is not certain ; if he did not, his proposition requires a little enlargement, viz. that the roots of the pronouns are either nouns, verbs, or numerals.

"The numerals appear to be originally pronouns : they cannot well be considered as nouns, not being names of things ; or as adjectives, since they do not convey any idea of the quality or property of the things to which they refer, but simply of their number. In counting apples, we do not say, *one apple*, *two apples*, *three apples*, &c. but *one*, *two*, *three*, *four* ; and by the words *one*, *two*, *three*, *four*, we represent the nouns, or apples, without naming them. Here we use the numeral pronomen *before* or in *preference* to the noun. Are not the numerals then, in their primitive form and use, pronouns ?—But in whatever way this question be answered, it will make no material difference in the present inquiry, since at all events they contribute their quota to the part of speech under discussion.

"It is not pretended that the following list of elements contains the exact identical roots of the words of this class : but merely this,—that if they be not the primitive elements, they are nearly related to them ; so nearly, as to contain their essential meaning.

"Many English pronouns, springing from the same parent stock, afterwards branch off, and distinguish themselves from each other in three different ways :

"1st By a simple orthographical variation, by which they appear in different cases, or in different parts of speech ; as, *Thou*, *thy*, *thee* ; —*This*, *thus* ; —*Then*, *than*, &c.

"2ndly. By adopting, though often with great corruption, the regular adjective terminations of the Saxon and English languages, *-en*, *-ed*, or *-t*, and *-ig*, or *-y* ; as, *Thy*, *thy-en* or *thine*.

"3dly. By combining with other elementary words,—words which in most instances are pronouns in other languages, though only pro-

Relative pronouns are only to be considered as invariably used in a strictly pronominal sense ; Adjective pronouns, according to the present imperfect division of language, are Adjectives or Pronouns, according to their use and position.

PERSONAL PRONOUNS.

33. Personal pronouns are such as are applied to persons, or to what is personified. There are five Personal pronouns in most languages, corresponding to the English *I, thou, he, she, it*, and their plurals *we, ye or you, they*.

nominal terminations in our own ; as *He, Her, i. e. He -er*, a German personal pronoun.

“ A few words, which will not rank in either of these modes of formation, are placed by themselves (*see the following SKETCH*). Their ramifications into different parts of speech will be easily understood.

“ The orthographical variations will explain themselves : the Saxon adjective terminations are *-en, -ed, or -t, and -ig, or -y*, which signify *add*, that is, add the noun to which the said adjective belongs ; as *Thine, thy-en, i. e. thy-add* (perhaps) *head* ; &c.

“ The most important of the pronominal terminations are the Greek numerals *εις, μια, εν, one*, which appear to form likewise the cases of the English pronouns. The German *Er man, it, or that*. *Ы* is the plural of the Saxon *be, heo, hýt*. *Lic* is originally a noun meaning *body* : as an adjective it is the root of our word *like*, and termination *-ly*. *Se* is the Saxon article *Se, jeo, þat*, and means *said*.

“ It is most probable that the pronoun of what we call the third person, was employed first ; but in the present inquiry they will be taken in their-usual order.

“ *First Person*.—The numeral *One* appears to be the actual root of the pronoun *I*, of the first person, adopted into several ancient and modern languages from one common source.

“ The Greek and Latin *Ego* is probably a compound word, the *o* being the masculine of the Greek article *ó, ŋ, ro*. It exists in a simpler form in the German *Ich*, and the Saxon *Ic*, and is probably derived from an ancient numeral.

“ The most ancient dialect now extant in which it is to be met with is the Hebrew, where it is the numeral *Ech one, Ezek. xviii. 10* ; and from which it may be traced into several other kindred tongues. See Patrick's *Chart of the Ten Numerals*.

“ As a pronoun, the word *Ech, Eg-o Ich, Ic or I*, means *one or first*.

“ The word *Echad* is, indeed, generally employed in the Hebrew to signify *one* ; but any person examining the structure of that venerable

Personal pronouns admit of *Person* and *Gender* as well as *Number*.

34. There are three persons in each number, who may be the object of any discourse: the *first* person, who *speaks*; the *second*, who is *spoken to*; and the *third*, who is *spoken of*. In Saxon and English they stand thus:

SINGULAR.

PLURAL.

1st Person. Ic <i>I</i>	1st Person. ꝥe <i>we</i>
2nd Person. Ðu <i>thou</i>	2nd Person. ġe <i>ye or you</i>
3rd Person. He, heo, hit, <i>he, she, it.</i>	3rd Person. Ði <i>they.</i>

language will at once perceive that Echad is verbalized from Ech the more simple, and therefore more primitive form. Thus Ech, the numeral *one*, becomes the verb Echad *univit*, he *one-ed*, or *united*; and being again taken back to its numeral signification with this verbal ending, it nearly supplanted its parent Ech.

“*Second Person.*—As the first person has been formed from the first of the numerals, the second may be easily conceived to have been the next number, or *two*, and accordingly, in a great many languages the numeral 2, Duo, du, tu, &c. discovers such orthographical similarity with the pronoun Thou (Anglo-Saxon Ðu), as to leave but little doubt of their original identity.

“*Third Person.*—The third person is by far of most common occurrence, and is of verbal derivation. In Anglo-Saxon it is formed thus:

Simple Verb. Ancient Preterite.		Preterite Adjectived, or Past Participle.	
Ðætan to call, to name.	Ðe, heo called, said.	Ðȳt i. e. Ðæ-ed, hæ-et, hæst, hit, it, said or mentioned.	

These three words of the third person Ðe, heo, hȳt, have exactly the same signification; that is, *named, mentioned, said*; or, as we more commonly and accurately say, *aforesaid, before mentioned, before named*: a preceding substantive, distinctly implied, being essential to the existence of a pronoun. The Italian word *Ditto* may be employed in the same manner; as, ‘The man is merry, he laughs, he sings,’ or ‘The man is merry, *ditto* laughs, *ditto* sings.’ Ðe, heo, hȳt, have the same signification with *Ditto*, i. e. *Dicto*, from the Latin word *Dictus*, *said*.

“Ðe, heo, hȳt, were originally without number or gender; but for convenience and greater precision they were modified in the plural into Ði and hȳz *they*; and for the genders, Ðe *he*, was applied to masculine nouns, heo *she*, to feminine, and hȳt *it*, to neuter ones.”

For a more extended Etymology, &c. of the English pronouns, see the following SKETCH.

Sketch of the Etymology, Composition,

RADICALS.	ARTICLES.		PRONOUNS.			
	Prim- itive.	Adjec- tived.	Orthographical variation.	Adjectived termi- nation.	Pronominal termi- nation..	Miscellaneous for- mations.
From the Numeral One.	Greek <i>εις</i> — <i>α. ιν</i> A. S. an	} a an	es, is, 's of the	e Possessive case ane (Scotch) any, i. e. an-ig		another
	Wickliffeo, on			one, i. e. o-en	one's ones, pl. } i. e. one-us	none
	Greek <i>μεν</i> <i>μνησ</i>		Me Moi (French)	my, i. e. me-ig mine, i. e. my-en		myself Ma-dame Mon-sieur
	Hebrew Ech		Ego Ich (German) Ic (A. S.) I	Mon (French)		
From the Nu- merical Two.	Greek <i>δύο</i> — <i>ε</i>		Two, twa Tu (Latin) Thu (A. S.) Thou Thee Ba (A. S.)	tuus (Latin) thy, i. e. thu-ig thine, i. e. thu-en		thysself Both, i. e. ba-eth
From A. Sax. Verb <i>Hætan</i> . (to call.)	A. S. He (said)		He		His, i. e. he-us Her, i. e. he-er Hers, i. e. her-us	Herself
	A. S. Wer		Wir (German) We	Hyt, i. e. He-ed It	Him, i. e. he-mus Its, i. e. it-us	Himself She, i. e. se-heo Itself
			Us Ye You		Our Ours Your Yours	Ourselves Yourself Yourselves
From the Saxon Verb <i>Dean</i> , to as- sume, take, speak before. (Tooke, Vol. ii. p. 60.)	A. S. Tha (said)	The		That, i. e. tha-ed	This, These, Those, } i. e. Tha-us	They, i. e. the-hi Them, i. e. the-him Themselves
	A. S. Hwa		Who	What, i. e. hwa-ed	Their, i. e. tha-er Theirs, i. e. their-us	'tother
A. S. Swa					Whose, i. e. hwa-us Whom, i. e. hwa-mus Wh	Who { ever so soever Whomsoever What { ever soever Which, hwa-lic Whichsoever ether i. e. hwa-other Such, swa-lic

and. Ramifications of the English Pronouns.

ADVERBS.				Nouns, Verbs, Adjectives, Conjunctions, and Prepositions.
Graph. ion.	Adjectived termination.	Pronominal termination	Miscellaneous formations.	
	Mid, i. e. me- ed	Once, i. e. one- -is	only, onelike anon, in one alone, all one amid amidst } in midst	As, i. e. <i>is</i> (conjunction) Oneness } (Nouns) Unity } Midst, Middle } Middling, Midmost (adj.) ium } (nouns) Med- { iety } iocrity } Moiety (noun), (one part, i. e. half) Ego- { tism } (nouns) (Egregious?) tist } tize (verb)
		Twice, i. e. twa- -is	atwo, in two	{ Twist, twine, (n. and v.) entwine (verb) Twain, twin, twinborn (adj.) Be- { tween } (prep.) twixt }
		Bis (Latin)		Both (conj.) Binus (Lat. adj.) { Combine (verb), uncombined (adj.) combination (noun).
		Hence, i. e. he-en- -is	Hence { forth forward	
		Here, i. e. he-er	Here { to tofore after Hither Hither { to ward	
i. e. <i>is</i>	Than } Then } tha-en	Thence, i. e. tha-en- -is	Thence { forth forward about, after, at, by, fore, from, in, in- to, of, on, out, to, unto, upon, un- der, with, withal Thither, i. e. tha-other Thither { to ward	That } Than } (conj.)
i. e. <i>er</i>				
		Where, i. e. hwa-er	Where { about, at, as, by, ever, fore, in, of, on, so, soever, to, upon, with When { ever soever Whencesoever	
	When, hwa-en	Whence, i. e. wha-en- -is		Whether (conj.)
er			Also	

Gender only refers to the third person singular. In this respect the Saxon is as correct as the English. The third person, or person spoken of, being absent, the gender could not be known, but by an alteration in the pronoun. A variation is unnecessary with respect to the first and second persons, who, being spoken to, must be always present when mentioned.

DECLENSION OF PERSONAL PRONOUNS.

35. The First Person is thus declined.

SINGULAR.

N. Ic	<i>I</i>
G. Min	<i>of me</i>
D. Me	<i>to or by me</i>
A. Me ^a	<i>me.</i>

PLURAL.

N. Ye or pit ^b	<i>we</i>
G. Upe or unceþ	<i>of us^c</i>
D. Uf or unc ^c	<i>to or by us</i>
A. Uf or pit ^d	<i>us.</i>

^a mec, mek, meh, in Dan.-Sax.

like the Gothic **MĪK** *me.*

^b poe and uþ in Dan.-Sax.

^c unge and uncþum.

^d uþic, uþich, uþig and uþih in Dan.-Sax.

36. The Second Person is modified thus :

SINGULAR.

N. Ðu	<i>thou</i>
G. Ðin	<i>of thee</i>
D. Ðe	<i>to or by thee</i>
A. Ðe ^a	<i>thee.</i>

PLURAL.

N. Ge or gýt	<i>ye or you^a</i>
G. Eopeþ or inceþ ^b	<i>of ye</i>
D. Eop or incþum ^c	<i>to or by ye</i>
A. Eop or inc ^c	<i>ye or you.</i>

^a Ðec and þeh in Dan.-Sax.

^b iueþ, iueþpe and iuop.

^c geop and in Dan.-Sax. iuch, iuh, iuih, iulich, eopie, iopih, geioþ.

^a pit is similar to the Gothic **ÞIT** *we two*, and gýt to **ÞIT** *you two*. They are generally considered as the Saxon dual, and are thus declined.

DUAL.

N. pit	<i>we two</i>
G. Unceþ	<i>of us two</i>
D. Uncþum ^a	<i>to us two</i>
A. pit	<i>us two.</i>

DUAL.

N. Gýt ^b	<i>you two</i>
G. Inceþ	<i>of you two</i>
D. Incþum ^c	<i>to you two</i>
A. Inc	<i>you two.</i>

^a The Dat. has also unc and unge.

^b For gýt we have iucit, as if from inc gýt. ^c It is also inc.

This is the only form in which there is the least appearance of a

37. The Third Person is inflected thus :

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. He ^a <i>he</i>	Heo ^d <i>she</i>	Hit ^s <i>it or that</i>
G. Hir ^b <i>of him</i>	Hipe ^c <i>of her</i>	Hir <i>of it or that</i>
D. Him <i>to him</i>	Hipe <i>to her</i>	Him <i>to it or that</i>
A. Hine ^c <i>him.</i>	Hi ^f <i>her.</i>	Hit <i>it or that.</i>

PLURAL.

Masc. Fem. and Neut.

N. Hi ^h <i>they</i>
G. Hira ⁱ <i>of them</i>
D. Him ^k <i>to, from, &c. them</i>
A. Hi ^l <i>them.</i>

^a The Article Se is used for he ;
as, *je mot gecyðan pīð að, He*
ought to swear with an oath. L. L.
Inæ. c. 16.

^b hȳr. ^c hȳrnc.

^d hio.

^e hȳpe, hiepe.

^f heo and hȳg.

^s hȳt.

^h hȳg, hȳz, hio, hia, heo, hi—
heom, *they themselves.*

ⁱ hȳra, hiora, heora : heora
commonly Feminine, heorum,
hepe, and hep.

^k heom.

^l hȳg and heo.

He, heo, hit, in Dan.-Sax. is often redundant, being joined to articles, nouns, and pronouns, for the sake of greater emphasis or distinction, as *ðær he þalra he blasphemeth.*

Dual in the Anglo-Saxon language. It is very questionable whether this fragment of a dual is to be considered as the real dual number. We find *Je we* and *ge ye* are commonly used when two are signified. *Ic þorgeaf eop, I have given you.* Gen. i. 29. *Ge ne æton, Ye eat not, or shall not eat.* Gen. iii. 1. *þ̅ ge ne æton that we should not eat.* Gen. iii. 3. The plural is as often used as the dual : hence Cædmon, when he represents Abraham speaking to his two servants, has *Reyðað incit hep, Remain you here,* p. 62. l. 2. In Gen. xxii. 5, it is *Anbiðað eop hep, Remain or abide you here.* Ðu in Saxon is exactly like its Gothic sister *þu thou.*

38. Adjective Pronouns are so called, because, like regular adjectives, they have no meaning till joined with a noun; as, Upe fæðer, OUR father; Ðpæt ȝr þin nama: *what is THY name?*

Those adjective pronouns which are derived from the personal, are only the genitive cases of the personal pronouns, taken and declined as adjectives: thus

Min <i>my</i> , is the genitive singular of	} 1c I.
Upe <i>our</i> , is the genitive plural of	
Uncep <i>our</i> , is the genitive of	pit.
Ðin <i>thy</i> , is the genitive singular of	} þu thou.
Eopep <i>your</i> , is the genitive plural of	
Incep <i>your</i> , is the genitive of	ȝyt.

When these genitive cases are put in the adjective form they will appear thus:

M. & N.	Fem.	M. & N.	Fem.
Min <i>my</i>	Mine <i>my</i>	Eopep <i>your</i>	Eopepe <i>your</i>
Upe <i>our</i>	Upe <i>our</i>	Incep <i>your</i> ³	Incepe <i>your</i>
Uncep <i>our</i> ³	Uncepe <i>our</i>	Sin <i>his</i> ⁴	Sine <i>hers</i>
Ðin <i>thine</i>	Ðine <i>thy</i>	Sylf <i>self</i>	Sylfe <i>self</i> .

Adjective pronouns for the most part are declined like common adjectives.

39. Min *my* is thus declined, exactly like the adjective ȝod *good*.

SINGULAR.

Masc. & Neut. (meus -um).	Fem. (mea).
N. Min mine or my	N. Mine mine or my
G. Min-er mine or of my	G. Min-pe of mine or my
D. Min-um to or from my	D. Min-pe to or from mine
A. Min-ne ^a mine or my.	A. Min-e mine or my.

^a The neuter gender in the Acc. case generally has min.

³ For the method of declining uncep and incep, See Note in following page.

⁴ Sin *his*, is like the Gothic **SEINS** (suus) *his own*.

PLURAL.

Masc. Fem. and Neut. (mei, meæ, meā.)

N. Min-e *mine or my*

G. Min-pa^a *of mine or my*

D. Min-um *to or from mine or my*

A. Min-e *mine or my.*

^a In Dan.-Sax. menpa.

In the same manner is declined Ðin *thy*, and Sin *his*; but Ðin *thy* in Dan.-Sax. makes in the Gen. Plur. þenpa.

40. Upe or unceþ *our*, is thus declined^b:

SINGULAR.

Masc. & Neut.

Fem.

N. Upe^a *our noster -rum* Up-e *our nostra*

G. Up-er^b *of our* Up-pe *of our*

D. Up-um^c *to or from our* Up-pe *to or from our*

A. Up-ne^d *our.* Up-e *our.*

^a uþen and uþþen.

^c uþþum.

^b uþþen and in the Neuter upe or uþe.

^d uþþe.

^b When two were signified, the Anglo-Saxons often used unceþ and inceþ instead of upe and eoþen; they are, therefore, commonly considered as the dual number of upe, and eoþen; but as unceþ and inceþ are very seldom used, even when two are spoken of, it was considered better to put them in the Notes, than to make a regular Dual Number. They are thus declined:

SINGULAR.

Masc. and Neut.

Fem.

N. Unceþ *our noster nostrum* Unceþe *our nostra*

G. Unceþe^a *of our* Unceþþe *of our*

D. Uncþum^b *to or from our* Uncþeþe *to or from our*

A. Unceþne *our.* Unceþe *our.*

PLURAL.

Masc. Fem. and Neut.

N. Uncþe^c *our two nostri, æ, a*

G. Unceþþa *of our two*

D. Uncþum^d *to or from our two*

A. Uncþe *our two.*

^a Contracted for unceþþe.

^c For unceþe.

^b For unceþþum.

^d For unceþþum.

Inceþ, inceþe, or incþe (as the Greek σφωτερος -α -ον) *your, of you two*, is declined like unceþ (uþweþ-ος -α -ον) *our, of us two*.

PLURAL.

*Masc. Fem. and Neut.*N. Uþ-e *our nostri -æ -a*G. Uþ-na *of our*D. Uþ-um *to or from our*A. Uþ-e *our.*41. Eoþen or inþen *your*, is thus declined ^o ;

SINGULAR.

*Masc. and Neut.**Fem.*N. Eoþen *yourvester -rum* Eoþen-e ^a *your vestra*G. Eoþen-er *of your* Eoþen-na *of your*D. Eoþen-um *to your* Eoþen-ne *to or from your*A. Eoþen-ne *your* Eoþen-e *your.*

PLURAL.

*Masc. Fem. and Neut.*N. Eoþen-e ^b *your vestri, -æ, -a*G. Eoþen-na *of your*D. Eoþen-um ^b *to or from your*A. Eoþen-e *your.*^a Eoþne^b Iupne in Dan.-Sax.Other pronouns ending in -en are declined like eoþen *your*.

42. The personal pronoun of the third person has no declinable adjective pronoun, but the sense of it is always expressed by the genitive case of the primitive of the same gender and number; namely, by hīr, hīra, hīne, heopa, which are called reciprocals, because they always refer to some preceding person or thing, and generally the principal noun in the sentence: as, Rachel peop hīne bearn: *Rachel wept (for) HER barns.* Matt. ii. 18. De soðlice hīr polc halgedeð fram hīra rýnnum: *He truly shall save HIS people from THEIR sins.* Matt. i. 21.

^o See Note in preceding page.

If it be wished to define the reciprocal sense in *hīr*, *hīpe*, *hīpa*, more accurately, the definitive word *agen* *own* is subjoined: as, *Ða þæra racenda ealdon flat hīr agen peap*: *Then the chief of the Priests slit HIS OWN clothing*. Matt. xxvi. 65. *Se þe be hīm rylfum rpnýcð recð hīr agen puldon*: *He who speaketh concerning himself seeketh HIS OWN glory*. John vii. 18. *To hīr agenpe þearfe*: *To HIS OWN necessity*.

By the poets this reciprocal sense of *hīr, hīre* &c. is sometimes expressed by *rin* and *rine* (suus -a -um) *his own*: as, *Brego engla bereah eazum rinum: The ruler of the angels (God) saw with his eyes.* Cæd. xxiii. 25. *ƿið drihten rinne: Against his Lord.* Cæd. vii. 20. *Offloh broþor rinne: He slew his own brother.* Cæd. xxiv. 4. *ƒgīf ƒbrahame iðere rine: Give to Abraham his own woman or wife.* Cæd. lvii. 12.

43. Sýlf or rýlf, rýlfe or rýlfe, or sometimes rýlf, *self*⁷ is declined like the common adjective; but it

⁷ *Sylf* or *rylf* is of the same origin as the Gothic **SIΛBΛ** or **SIΛBQ** *self*; and so is the Cimbric **SIALF**, *self*.

I add Dr. Johnson and Mr. Todd's remarks on the English word *self*. The former says, "Compound with the personal pronoun *him*, *self* is in appearance an adjective: joined to the adjective pronouns *my*, *thy*, *our*, *your*, it seems a substantive. Even when compounded with *him*, it is at last found to be a substantive, by its variation in the plural, contrary to the nature of English adjectives; as *himself*, *themselves*. Mr. Todd observes, that Dr. Johnson has very rightly established the primary signification of *self* to be that of an adjective; but, in its connexion with pronouns, he seems rather inclined to suppose it a substantive: first, because it is joined to possessive or adjective pronouns; as *my*, *thy*, *her*, &c. and secondly, because it has a plural number, *selves*, contrary to the nature of the English adjective. The latter reason, I think, cannot have much weight, when it is remembered that the use of *selves*, as the plural of *self*, has been introduced into our language since the time of Chaucer. *Selven*, which was originally the accusative case singular of *self*, is used by him indifferently in both numbers: *I myselven*, *ye yourselven*, *he himselven*. The former reason will also lose its force, if the hypothesis which I have ventured to propose shall be admitted: viz. that, in their combinations with *self*, the pronouns *my*, *thy*, *her*, *our*, *your*, are not to be considered as possessive or adjective, but as the old oblique cases of the personal pro-

is often joined with other pronouns, and then it is either indeclinable or thus modified :

SINGULAR.		PLURAL.	
N. Icŕylŕ	<i>I myself</i>	Ƴerŕylŕe	<i>we ourselves</i>
G. Minŕylŕer	<i>of myself</i>	Uperŕylŕna	<i>of ourselves</i>
&c. &c.		&c. &c.	
N. Ðurŕylŕ	<i>thyself</i>	Ƴerŕylŕe.	<i>ye yourselves</i>
G. Ðinŕylŕer	<i>of thyself</i>	Eopenŕylŕna	<i>of you your-</i>
&c. &c.		&c. &c.	<i>[selves</i>
N. Heŕylŕ	<i>he himself</i>	Hiŕylŕe	<i>they themselves</i>
G. Hiŕŕylŕer	<i>of himself</i>	Hiŕarŕylŕna	<i>of they them-</i>
&c. &c.		&c. &c.	<i>[selves</i>
N. Heorŕylŕe	<i>she herself</i>	Hiŕylŕe	<i>they themselves</i>
G. Hiŕerŕylŕne	<i>of herself</i>	Heonarŕylŕna	<i>of they them-</i>
&c. &c.		&c. &c.	<i>[selves</i>
N. Hiŕŕylŕ	<i>itself</i>		
G. Hiŕŕylŕer	<i>of itself</i>		
&c. &c.			

nouns *I, thou, she, we, ye*. According to this hypothesis, the use of these combinations, with respect to the pronouns, is almost solecistical; but not more so than that of *himself* in the nominative case, which has long been authorised by constant custom: and it is remarkable, that a solecism of the same sort has prevailed in the French language, in which *moi* and *toi*, the oblique cases of *je* and *tu*, when combined with *même*, are used as ungrammatically as our *my* and *thy* have just been supposed to be, when combined with *self*: *Je l'ai vu moi-même, I have seen it myself*; *Tu le verras toi-même, thou shalt see it thyself*. And so in the accusative case, *moi-même* is added emphatically to *me*, and *toi-même* to *te*. It is probable, I think, that these departures from grammar, in both languages, have been made for the sake of fuller and more agreeable sounds. *Je-même, me-même, and te-même*, would certainly sound much thinner and more languid than *moi-même* and *toi-même*: and *myself, thyself, &c.* are as clearly preferable in point of pronunciation to *Iself, meself, thouself, theeself, &c.* though not all, perhaps, in an equal degree. It should be observed, that *itself*, where a change of case in the pronoun would not have improved the sound, has never undergone any alteration."

Mr. Tyrwhitt says, "It may be proper here to take notice of the English pronoun or pronominal adjective *self*, which our best grammarians, from Wallis downwards, have attempted to metamorphose into a substantive. In the Saxon language it is certain that *ŕylŕ* was

Self is also annexed to nouns: as *Petpurrȳlf* *Peter's self*. *Cpītrȳlf* range "*Paten Norten*" æport. *Christ himself sang "Pater Noster" first*. Elstob's Hom. St. Greg. xxxvi. Pref.

DEFINITIVES.

44. Words that define or point out individuals or classes may be justly termed Definitives.

declined like other adjectives, and was joined in construction with pronouns personal and substantives, just as *ipse* is in Latin. They said, Ic ȳlf, Ego ipse, min ȳlfes, mei ipsius; me ȳlfne, me ipsum, &c. *Petpūȳlf*, Petrus ipse, &c. See sect. 43. In the age of Chaucer, *self*, like other adjectives, was become undeclined. Though he writes *self*, *selve*, and *selven*, those varieties do not denote any distinction of case or number; for he uses indifferently, *himself* and *himselven*; *hemself* and *hemselven*. He joins it with substantives, in the sense of *ipse*, as the Saxons did. *Canterb. Tales*, v. 2862. In that *selve* grove, *in illo ipso nemore*, v. 4535. Thy *selve* neighebour, *ipse tuus vicinus*. But his great departure from the ancient usage was with respect to the pronouns personal prefixed to *self*. Instead of declining them through the cases which they still retained, he uses constantly *myself* for *Iself* and *meself*; *thysself* for *thousself* and *theeself*; *himself* and *hireself*, for *heself* and *sheself*: and, in the plural number, *oursself* for *weself* and *usself*; *yoursself* for *yeself* and *yousself*; and *hemself* for *theyself*. It would be vain to attempt to defend this practice of Chaucer upon any principles of reason or grammatical analogy. All that can be said for it is, that perhaps any regular practice was preferable to the confusion and uncertainty which seem to have prevailed before.

"Accordingly, the writers who succeeded him following his example, it became a rule, as I conceive, of the English language, that personal pronouns prefixed to *self* were only used in one case in each number; viz. those of the first and second person in the genitive case, according to the Saxon form; and those of the third, in the accusative.

"By degrees, a custom was introduced of annexing *self* to pronouns in the singular number only, and *selves* (a corruption, I suppose, of *selven*) to those in the plural. This probably contributed to persuade our late grammarians that *self* was a substantive, as the true English adjective does not vary in the plural number. Another cause of their mistake might be, that they considered *my*, *thy*, *our*, *your*, to which *self* is usually joined, as pronouns *possessive*; whereas I think it more probable that they were the Saxon genitive cases of the *personal* pronouns. The metaphysical substantive *self*, of which our more modern philosophers and poets have made so much use, was unknown, I believe, in the time of Chaucer." (See Tyrwhitt's *Essay on the Language &c. of Chaucer*.)

Se <i>the</i>	þīr <i>this</i>
Ænig, æni <i>any</i>	Nænig <i>none</i>
Ænlic or ænlicig <i>each one</i> .	Sum <i>some</i>
Eal } <i>all</i>	Ɔuþer <i>other</i>
Ɔlc } <i>any thing</i>	Nan-uhþ <i>nothing</i>
Ylc, ylce <i>same</i>	Spilc, Ɔpilce <i>such</i>
Ɔgðer <i>either</i>	Naðer <i>neither</i>
Apiht <i>ought, any thing</i> . .	{ Nopiht } <i>nought, nothing</i> .
	{ Napiht }

These and some other words are definitives ; but *Sé the*, commonly called an article, and *þīr this*, generally denominated a demonstrative pronoun, will require the first and most particular attention.

Declension of the Article and other Definitives.*

45. The article or definitive *Ɔe*, *Ɔeo*°, *þæt*, *the*, *that*, has three genders, and is thus declined :

* An article is a word prefixed to substantives to direct and limit their application, either to a single thing not previously mentioned or known, or to a single thing or a number of things already known or mentioned : as, *an eagle, a garden, the woman*. Substantives may be said to be already known, when they have been talked of, mentioned, or understood before. In the former case the article is said to be Indefinite ; in the latter, Definite.

It is here we shall discover the use of the two English articles *A* and *The*. *A* respects our primary perception, and denotes individuals as *unknown*. *The* respects our secondary perception, and denotes individuals as *known*. To explain by example :—I see an object pass by, which I never saw till then : What do I say ? *There goes A beggar with A long beard*.—The man departs, and returns a week after : What do I say then ? *There goes THE beggar with THE long beard*. The article only is changed—the rest remains unaltered. Harris's *Hermes*, vol. i. p. 215.

The necessity of the article arises from the necessity of what are termed common nouns or general terms, which are by far the greater number of nouns ; and its use is to reduce their generality, by enabling us occasionally to employ common or general terms instead of proper nouns : so that the article, when joined to a common noun, becomes a substitute for another word ; which, though a proper name, is commonly of more limited use, and consequently not equally well known. Thus joined, it becomes a great convenience, in supplying

SINGULAR.

Masc.	Fem.	Neut.
N. Se ^a	Seo ^d	Ðæt ^h <i>the, that</i>
G. Ðær	Ðæne ^c	Ðær ⁱ <i>of the, that</i>
D. Ðam ^b	Ðæne ^f	Ðam ^b <i>to, from, &c. the, that</i>
A. Ðone ^c	Ða ^s	Ðæt ^h <i>the, that.</i>

^a seo, þone, þæne, and þæt.

^b þæm, þan, þon, þi, and in

Dan. Sax. þý and þiz.

^c þæn, þæne, þene, and þanne.

^d je, jo, þær, þeo, þeo, and þæt.

^e þepe

^f On is sometimes added to

þæne : as þænon in *ed.*

^g þæne.

^h þæt.

ⁱ þiz, þar.

the place of a word or name, either not in the language, or not known so well to ourselves and to the persons with whom we are conversing.

The is called the definite article, and is the imperative mood of the Saxon *Dean to take*. Tooke, vol. ii. p. 60. See Crombie's *Etymology*, p. 63 and 64.

The indefinite articles are *an* and *a*. *An* is the original word always used by the Saxons; for they wrote *an tpeop a tree*; *an feopa a few*, which succeeding times contracted into *a*. It is the numeral adjective (*ane, æn, an, one*); applied as the French and Italians apply their numerals *un, une*, the Dutch their *een*, and the Germans their *ein*. See Crombie's *Etymology*, p. 57.

By whatever term *a* and *an* be designated, it seems evident that they were originally synonymous with the name of unity: hence they cannot be joined to a plural noun.

In languages that have no indefinite article, the word *alone* is used in the indefinite sense. Thus in English, which has no indefinite article in the plural number, *men* means *any men*; and *the men*, *some particular men*: in the same manner *a man* means *any man*; and *the man*, *some particular man*. See Crombie's *Etymology*, &c. p. 52; Harris's *Hermes*, p. 214; Grant's *English Grammar*, p. 23; Tooke, vol. i. p. 58.

^o The article *je*, *seo*, sometimes signifies *that*: as, *Se man forþþyð of Ippahela folce*, Exod. xii. 15, *That soul shall perish from the people of Israel*. The Latin Vulgate has "Peribit anima illa de Israel." The original Hebrew has not only the article *ʾē* (ē), often signifying *that*, but *ʾet* (ēwā), another definitive, pointing out the person more definitely: as, *That or that very soul*, &c. *אֵת הַנֶּפֶשׁ הַזֹּאת* (unēkēte ēnēpēs ēwā mīserāl). The Greek Septuagint has followed the Hebrew, using two definitives—the article *ἡ* *the* or *that*, and *αὐτή*. *Ἡ ἐκλεκτὴ ψυχὴ αὐτὴ ἐξ Ἰσραὴλ*. Another example of *je* being used for *that*, is John vi. 10: *On þæpe ȝtope þær mýcel ȝæry*, *In that place was much grass*. The Greek is *Ἦν δὲ χορρὰς πολὺς ἐν τῷ τόπῳ*. Here *τῷ* is the article signifying *that*. The Latin

PLURAL.

*Masc. Fem. & Neut.*N. Ða^a *the, those*¹⁰G. Ðæpa^b *of the, those*D. Ðam^c *to or from the, those*A. Ða *the, those.*

^a In Dan. Sax. þu, þý; and in the N. S. tegg and tēýý.

^c þæm, þam, þon, þi, and in Dan. Sax. þý and þiz.

^b In N. S. teggpa and tēýýpa.

The Anglo-Saxon article is prefixed both to proper and common names¹¹: *re* is put before masculine nouns; as, *re man the man*, and *re Iohanneſ John*: *reo* before feminine nouns; as *reo wifman the woman*, and *reo Æþelſlede Æthelfleda*: and *þæt*¹² before neuter nouns; as, *þæt ſæd the seed*.

46. The use of the article may be seen in the following

EXAMPLES.

The Nominative Masculine, Feminine and Neuter:—

Seo ſapel ýſ ma þonne mettc. 7 re lichama ma

would be *illo*: as, “Herba autem multa erat in *illo* loco.” For the derivation of *re* and *reo*, see Note¹⁰.

¹⁰ Ða signifies *those* as well as *the*: as, Gehýpan þa þing þe ge gehýpað, *To hear those things that ye hear*: Matt. xiii. 17.

¹¹ The Anglo-Saxons not only used their article before common nouns, but before proper names, as the Greeks used *ὁ, ἡ*, and the Italians *il* and *la*. The former wrote *ὁ Ἀλεξάνδρος Alexander*; the latter, *il Tasso, Tasso*; and the Saxons, *For þæne Depodem, For Herod*: Matt. ii. 22. Ðæg Ðælender modor, *The Saviour's mother*: he was called Ðælend, from *hælan to heal*. The Italian *il, lo, la*, derive their origin from the Latin *ille he, the, that*; and the French *le* is evidently from *ille*; the former syllable, *il*, expresses *he*, and the latter, *le*, denotes *that*; unemphatically serving as the definite article. Hickes's *Thesaurus*, vol. i. p. 8: and Crombie's *Etymology*, 8vo. p. 63.

¹² The definitive *þæt* or *þat* *that*, often appears to signify only *the*: as, Ðæt gode sæd, *The good seed*: Matt. xiii. 38. Ðæt flod, *The flood*. Matt. xxiv. 39. Ðæt word, *The word*. Matt. xiii. 20.

When set before masculine or feminine nouns, it also often signified only *the*: as, Ðæt wif, *The woman*. Matt. xxii. 27. Ðæt folc, *The people*. Numb. xi. 4.

þonne ꝥ þear, *THE soul is more than meat, and
THE body more than THE clothing.*

Genitive

Masculine

þær: as, Ne eapt þu þær Careper fneond, *Thou
art not (the friend of Caesar, or) Caesar's friend.*
John xix. 12.

Feminine

þære: as, Ðære Ðerodiarician dohtur, *The
daughter of Herodias (or Herodias' daughter).*
Matt. xiv. 6.

Dative

Masculine

þam: as, And cpæð to þam Ðælende, *And said to
THE Saviour.* John xix. 9.

Feminine

þære: as, Of þære tȳde, *Of or from THE (that)
time.* John xix. 27.

Accusative

Masculine

þone: as, Ðuph þone pitegan, *By THE prophet.*
Matt. i. 22.

Feminine

þa: as, Ða rtodon pīð þa node, *They stood near
THE cross.* John xix. 25.

Neuter

þ: as, Nim ꝥ cild, *Receive THE child.* Matt. ii. 13.

Use of the Article in the Plural.

EXAMPLES.

Nominative

þa: as, ꝥ þa lichama ne punodon on node, *That
the bodies remain not on the cross.* John xix. 31.

Genitive

þæra: as, Manega þæra Iuda næddon þis zeppit,
Many of THE Jews read this title. John xix. 20.

Dative

þam: as, On þam dagum com Iohanner, *In those
days came John.* Matt. iii. 1.

Accusative

þa: as, Ðepoder clýpode þa tungel-pítegan, *Herod called THE (star-diviners) astrologers.* Matt. ii. 7.

Se is sometimes put for he *he*.

47. Se, reo, þe, þeo, þat, used in Saxon for *qui, quæ, quod, who and which*: as, Ænear re, *Æneas who*; ofen þæne, *over whom*; re par, *who was*. Luke i. 23; re iŕ zenemed, *who is called*. Luke vi. 15; ealle þæt he ahte, *all that he had*. Matt. xviii. 25; ŕum piŕ reo hæpde, *a certain woman who had, &c.* Luke xiii. 11; be ælcon porde þe of Godeŕ muþe ƶæð, *by every word which goeth out of God's mouth*. Matt. iv. 4.

Observe also, þe¹⁵ is the English definite article *the*; and in Anglo-Saxon it is set before nouns in any case, and in both numbers: as, Iohanner þe ŕulluhtepe cpæþ, *John the Baptist saith*. Ðu mæg þe læce hælan þe pund, *how can the physician heal the wound*. Bede.

Ðe, together with the personal pronoun or article after which it is placed, frequently stands only for the relative word *who*; which relative is always of the same person as the pronoun expressed in Saxon: as, ic þe ŕtande is *who stand*, and not *I who stand*; for ic and þe together only stand for *who* of the first person. This is seen from the whole passage: Ic eom Gabriel, ic þe ŕtande beŕpan Gode, *I am Gabriel, who stand before God*; þu þe ƶelyŕðert, (*qui credidisti*,) *who believedst*; re þe com on Ðrihtner naman, (*qui venit in nomine Domini*,) *who cometh in the Lord's name*. Mark xi. 9; ƕæder upe þu þe eapt, *our Father who art*. Matt. vi. 9; re man re þe, *the man who*; and ealle tŕeopa þa þe habbað ƕæð, *and all the trees which have seed*. Gen. i. 29. Sometimes, however, the personal pronoun may be expressed: as, ƶe þe pophton, *ye who work*. Matt. vii. 23; eadize ŕýnd þa þe nu pepað, *blessed are they who now weep*. Matt. v. 4.

¹⁵ Ðe and þý in the Dan. Sax. are set before nouns in all genders and in any case, but principally in the Dative. For the derivation of þe, see Note ¹ and ¹⁶.

Ðe þe sometimes occur for *re þe*: as, þe þe on me belyfð, *who believeth on me*. Bede.

Ðe placed before he in all cases stands for *who* in the same case: as, Ðe þurh hƿ pillan, *through whose will*. Gen. xlv. 8; þe þurh hine, *through whom*. Matt. xviii. 7; þe hƿa naman, *whose name*. Numb. xiii. 5.

48. Ðæt or þæt is used in Saxōn as its derivative *that* in English, not only as a relative, but as follows: Se Dælend þæt ƿiſte, *the Saviour knew THAT*. Matt. xii. 15; þæt dýðe unholdman, *an enemy did THAT*. Matt. xiii. 28; Ic ſecge eop. þæt ælc idel ƿoð, *I tell you, THAT every idle word*. Matt. xii. 36; ealle þa þing þe ge ƿýllen ꝥ men eop don, &c. *all things which ye will THAT men do to you, &c.* Matt. vii. 12.

A pronoun is sometimes set before the article for greater emphasis or distinction: as Cpæð he ƿe bƿcop him to, *the bishop said to him*; Cpæð heo ƿeo abbudƿſe to him, *the abbess said to him*. Cod. MS. Hickes's *Thesaurus*, p. 8.

49. The Definitive Ðiſ, *this*, is declined thus:

SINGULAR.

<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>
N. Ðiſ ^a	<i>this</i>	hæc	Ðeoſ	<i>this</i>
G. Ðiſeſ ^b	<i>of this</i>		Ðiſſeƿe ^d	<i>of this</i>
D. Ðiſum ^c	<i>to, &c.</i>		Ðiſſeƿe ^d	<i>to, &c.</i>
A. Ðiſne	<i>this.</i>		Ðaſ ^e	<i>this.</i>
			Ðiſ ^a	<i>this.</i>

PLURAL.

Masc. Fem. & Neut.

N. Ðaſ	<i>these, hi, hæ, hæc</i>
G. Ðiſſeƿa ^f	<i>of these</i>
D. Ðiſum	<i>to, by, &c. these</i>
A. Ðaſ	<i>these.</i>

^a Ðæſ, þeſ, þeoſ. For the derivation of þæſ, see Note ¹⁶.

^d Ðiſſe, þæſe, þiſſeƿe.

^e Ðæſ, þeoſ.

^b Ðiſſeſ, þeſeſ, þæſ.

^f Ðiſſa, þiſſeƿa, þiſſ or þiſſ.

^c Ðiſ, þiſon or þýſon, þaſſum, þýſum.

Sometimes þīr, *this*, in the masculine or feminine gender appears to be less definite than commonly, and merely supplies the place of the article *re*, *reo*, *þæt the*: as *Send us on þar rpy̆n, Send us into the swine*, Mark v. 12; *Ða eodon þa unclænan gartar on þa rpy̆n, Then the unclean spirits entered into the swine*.

50. The following definitives are declined like *min my*, or *god good*:

<i>Masc. & Neut.</i>	<i>Fem.</i>
Ænig, æni	ænige <i>any</i>
Nænig	nænige <i>none</i>
Ænlic or ænlicig	ænlicige <i>each</i>
Sum	rume <i>some</i>
Eall ¹⁴	ealle <i>all</i>
Ælc	ælce <i>all</i>
Apiht, apuht, apht, auht, } aht, uht, piht, or puht }	— <i>any-thing</i>
Napiht, nopiht, nauht, naht, } nænigpuht }	— <i>no-thing</i>
Ælc-uht	— <i>any-thing</i>
Nan-uht	— <i>no-thing</i>
Spilc, hpic, þilic, þylc or þirlic	rpilce <i>such</i>
Ylc ¹⁵	ylce <i>same</i> .

These are declined like adjective pronouns in *ep*, such as *eopen your*:

<i>Masc. & Neut.</i>	<i>Fem.</i>
Auþer, oþer, oþor, oþþer, ouþer	auþere, &c. <i>other</i>
Ægþer	ægþere <i>both, either</i>
Naþer, naþþer, naþor, naþpæ- } þer, nohþer &c. }	naþere <i>neither, &c.</i>

¹⁴ Eal, eall, or æll, being prefixed to other words, import *excellence, perfection, fullness*: as, *Ællmihtig almighty*; *allpealda all-governing*.

¹⁵ When a is annexed to *ylc*, it gives particular emphasis: as, *ylca that very thing or person*; in Masculine, *re ylca the very same*; in Feminine, *reo ylce the very same*. In the Genitive Masculine and Neuter, it is *þar ylcan of the very same*; and in the Genitive case Feminine, *þære ylcan of the very same*. It is declined, as all words with the emphatic a (see *Etym.* 22), like the 2nd declension *þitega*.

RELATIVE PRONOUNS.

51. Relative Pronouns¹⁶ are so named because they *relate* or *refer* to some word or clause going before, hence called their *antecedent*. Ðpa, hua *who*, Masc.

¹⁶ Mr. Webb observes, that in Anglo-Saxon, the relative pronouns are partly derived from verbs, and partly borrowed from foreign sources.

One relative pronoun appears to be derived from the same source as the Greek article. Ðpa *who*, Greek article *ὁ*.—This pronoun is adjectived in -ed and -en : as

hpæt, i. e. hpa-ed, hpæd, hpæt, *what* ;

hpæn, i. e. hpa-en, hpæn *when* ;—the latter is not used as a pronoun.

Some are derived from verbs thus :

Simple Verb.	Ancient Preterite.	Adj. Pret. in <i>ed</i> and <i>en</i> .
Dean <i>to take, assume, or speak of before.</i>	Ða, þe, þeo, þý, <i>said, mentioned, &c.</i>	In <i>ed</i> or <i>t</i> . Ðæt <i>said, i. e. Ða-ed, þæt that.</i>
(Tooke, vol.ii. p.59.)		

in en.—Ðæn, which is the modern *then* and *than* ; not indeed used as pronouns, but possessing the exact signification of *that* ; some noun being always understood after them : viz. *time* always after *then* ; and *manner, degree, &c.* after *than*.

Ða, þe, þý, þeo are Masculine or Feminine ; Ðæt is Neuter, and signifies *who, this, that*.

That *said*

The (*that* unadjectived) *said*

Then (adjectived in en) *that time*

Than (ditto). Than is *that*, differently constructed : as “They loved him more than me,” i. e. “They loved me *that much* (or *that degree*), they loved him more

There (pa-en) *that place*.

Simple Verb.

Ancient Preterite.

Sægan *to say*. Se, þeo *said* ; used in the sense of *who* or *that*.
Se, masculine ; þeo, feminine.

Se, þeo is not adjectived as a pronoun. The regular adjectived preterite would be jæd. The *g* is often dropped in Anglo-Saxon ; and instances are abundant where this verb occurs : as Ðan jæd, Ðen jædon, in which the *g* is obviously sunk, both in the pronunciation and orthography.

Horne Tooke derives *re, reo*, differently, thus (see vol. ii. p. 60) :

Seon *to see*. Imperative, *re, reo see*. But perhaps the imperative was originally nothing but the preterite applied in an imperative sense. Se, reo are equally preterites of *reon* as imperatives ; its use, and the analogy of other similar pronouns, seem to require a preterite signi-

and Fem. and *hpæt*, *huæt* ¹⁷, *what*, Neut. &c. are thus declined :

SING. & PLUR.		SING. & PLUR.	
<i>Masc. & Fem.</i>		<i>Neut.</i>	
N. <i>hpa</i>	<i>who</i>	<i>hpæt</i> ^c	<i>what</i>
G. <i>hpær</i>	<i>whose</i>	<i>hpær</i>	<i>of what</i>
D. <i>hpam</i> ^a	<i>to, from, &c.</i>	<i>hpam</i> ^a	<i>to, from, &c.</i>
	<i>whom</i>		<i>what</i>
A. <i>hpæne</i> ^b	<i>whom.</i>	<i>hpæt</i>	<i>what.</i>

^a *hpæm* and *hpi*.

^b *hpone*.

^c *hpat*, *huæt*.

EXAMPLES

of *hpa*, &c. *hpa* *realde þe ðyrne anpeald*, *Who gave thee this power?* Matt. xxi. 23. *hwa* *is þis*, *Who is this?* *hpær* *runu* *is he*, *Whose son is he?* Matt. xxii. 42. *hpæne* *rece ge*, *Whom seek ye?* John viii. 7. *hpæt* *penyt þu*, *What thinkest thou?* Mark iv. 41.

hpæt is used for *hpa*: as *hpæt* *is þer*, *Who is this?* Mark iv 41. *hpæt* *is þer mannes sunu*, *Who is this man's son?* John xii. 34.

fication. Let the same use and analogy determine whether it is most naturally derived from *jeon* or *pægan*, and signifies *see*, *seen*, or *said*.

The simple relatives *je*, *þa*, *hpa* are frequently compounded with each other, and with different particles.

With each other, probably for the sake of greater emphasis: as *je je*, *je ðe*, *ðe ðe*, and *ða ða*, not used as a pronoun.

Se *hpa* contracted in *þpa* *so*, not used as a pronoun, except when re-compounded into *þpa hpa* *whosoever*.

With different particles, particularly the terminations *-ar*, *-er*, *-en*, *-lic*, and the prefix *ge*. *As* or *es*, and *er* exist, in modern German, as independent personal pronouns, and signify *he* or *it*. *Er* is evidently from the Anglo-Saxon noun *þer* or *þer a man*, and *lic* is the Anglo-Saxon term for *body*, *resemblance*, *similarity*, *like*.

Þær (i. e. *ða-er* *said-man*, *said-it*) *this*, *who*

Þæne (i. e. *ða-en* *said-man*, *said-it*) *who*

Þær (i. e. *hpa-er* *what-it*) *whose*

Þæp (i. e. *hpa-en* *what-man*, *what-it*) *what* (understand *place*) *where*, not used as a pronoun.

Þælc (i. e. *hpa-lic* *what-like*) *which*.

¹⁷ Some class with the above, *hpæt-hugu*, *hpæt-hpegu*, *hpæt-hpæg*, and the Dano-Saxon, *huot-huoego* *somewhat*, *a little*; *hpæt-hpegu-ninga*, *hpæt-hpæganunger* *somewhat*, *something*, &c.

In the same manner—that is like *hpa*—are declined

MASCULINE and FEMININE.

Æg hpa every one

Ge hpa any one

Elley hpa who else?

Ge hpa any one

*Spa hpa ꝥpa whosoever: as, Spa
hpa ꝥpa eoƿ ne undeƿfehð,
Whosoever shall not receive you:
Matt. x. 14.*

NEUTER.

*Æg hƿæt (from ælc hpa) every
thing*

Ge hƿæt any thing

Elley hƿæt what else?

Ge hƿæt any thing

Elley hƿæt what else?

*Spa hƿæt ꝥpa whatsoever: as, Doð
ꝥpa hƿæt ꝥpa he eoƿ fecge, Do
whatsoever he telleth you: St.
John ii. 5.*

52. The relative pronoun *hƿilc*¹⁸, *Masc.* (qui) *who*; *hƿilce, Fem.* (quæ) *who*; *hƿilc, Neut.* (quod) *which* or *what*. *Gen.* *hƿilceꝥ, Masc. and Neut.* (cujus) *whose*; *hƿilcepe* or *hƿilcpe, Fem.* *whose*, &c. is declined like the adjective *god good*, or the adjective pronoun *uncep*, &c.

Spa hƿilc ꝥpa whosoever, is declined in the same manner: as *Spa hƿilcne ꝥpa hi bædon, Whomsoever they asked*: Mark xv. 6.

Dƿilc is also used in a definitive sense, signifying *every one, all*; and its compounds *æghƿilc, æghƿilce* (for *ælc hƿilc*) *every one*, &c.

OF NUMBERS.

53. Numbers are either Cardinal or Ordinal. The *Cardinal* express a number absolutely, and are the *hinges* upon which the others rest: as, an *one*; *twegen two*; *þry three*, &c.

Ordinal Numbers denote *order* or *succession*: as *ƿe ƿopma the first*; *ƿe oþen the second*; *ƿe þriðða the third*, &c.

¹⁸ For the derivation of *hƿilc*, see Note ¹⁶.

CARDINAL NUMBERS.

ORDINAL NUMBERS.

1 An ^a one ¹⁹	Se þorþma the first ²⁰
2 Tpezen ^b two ²¹	Se oþer the second
3 Ðný ^c three ²²	Se þriðða the third ²³
4 Feoþer four ²⁴	Se feoþra the fourth
5 Fif five	Se fifta the fifth
6 Six six	Se fixta the sixth
7 Seofon ^d seven	Se seofþa the seventh
8 Eahtha eight	Se eahteoþa the eighth
9 Nigon nine ²⁵	Se nigoþa the ninth
10 Tyn ten ²⁶	Se teoþa the tenth
11 Endlufan ^e eleven	Se endlufþa ^f the eleventh
12 Twelf twelve	Se twelfþa the twelfth
13 Ðreoþýne thirteen ²⁷	Se þreoþeþa the thirteenth
14 Feoþeþýne fourteen ²⁸	Se feoþeþeoþa the fourteenth

^a æne, æn.^b tpeze, tþiz, tþa.^c þreo.^d Seofen, rýfan.^e ændlefan, ændlýfan.^f endleþta, ænlyþta, ællýþta.

¹⁹ The Gothic has, **AINS, AINΛ, AIN**, *one*; and the Cimbric **ATT**, *one*.

²⁰ Cimbric **FYRST**, and Gothic **ƿƿRHMISTΛ**, *the first*.

²¹ In Gothic **TVΛI, TVXS, TVΛ**, *duo, duæ, duo, two*: the Cimbric is **TU**, *two*.

²² The Cimbric is **THRY**, *three*, Gothic **ϷKINS**.

²³ Gothic **ϷKIDGA** *the third*.

²⁴ Cimbric **FIUHUR**, *four*.

²⁵ The Gothic is **NINN** *nine*.

²⁶ The English word *ten* is formed from *ton*, *týne*, *týn*, the past tense or passive participle of *týnan* *to inclose, to encompass*, &c. As there is nothing strictly arbitrary in language, the names of Numerals must have a meaning. It is very probable that all numeration was originally performed by the fingers, the actual resort of the ignorant; for the number of the fingers is still the utmost extent of numeration. The hands *doubled, closed or shut in*, include and conclude all number, and might therefore be well denominated *týn* or *ten*, *as closing all numeration*. If you want more, you must begin again; *ten* and one, *ten* and two &c. to *twain-tens*; when you again recommence *twain-tens* and one, &c. See H. Tooke's *Diversions of Purley*, vol. ii. p. 201—204.

²⁷ The Cimbric is **THRETTAN**, *thirteen*.

²⁸ In Cimbric **FIURTAN**, *fourteen*.

CARDINAL NUMBERS.

ORDINAL NUMBERS.

15 Fiftýne <i>fifteen</i>	Se fífteoþa <i>the fifteenth</i>
16 Sixtyne <i>sixteen</i> ²⁹	Se jiateoþa <i>the sixteenth</i>
17 Seofontýne <i>seventeen</i>	Se jeofonteoþa <i>the seventeenth</i>
18 Eahatýne <i>eighteen</i>	Se eahateoþa <i>the eighteenth</i>
19 Nizontýne <i>nineteen</i>	Se nizonteoþa <i>the nineteenth</i>
20 Tpentiz <i>twenty</i> ³⁰	Se tpenteozoþa <i>the twentieth</i>
21 An ʝ tpentiz <i>one and</i> } <i>twenty.</i> } ..	An ʝ tpenteozoþa <i>one and twen-</i> <i>tieth</i>
30 Ðpattiz <i>thirty</i>	Se þpattizoþa <i>the thirtieth</i>
40 Feopentiz <i>forty</i>	Se feopenteozoþa <i>the fortieth</i>
50 Fíftiz <i>fifty</i>	Se fífteozoþa <i>the fiftieth</i>
60 Sixtiz <i>sixty</i>	Se jixteozoþa <i>the sixtieth</i>
70 BUNDjeofontiz <i>seventy</i> ³¹ ..	Se BUNDjeofontizoþa <i>the se-</i> <i>ventieth</i>
80 bUNDeahatiz <i>eighty</i>	Se bUNDeahatizoþa <i>the eighti-</i> <i>eth</i>
90 bUNDnizontiz <i>ninety</i>	Se bUNDnizonteozoþa <i>the nine-</i> <i>tieth</i>
100 bUNDteontiz <i>an hun-</i> } <i>dred</i> } ..	Se bUNDteonteoþa <i>the hun-</i> <i>dredth.</i>
110 bUNDenluþontiz <i>an hun-</i> <i>dred and ten</i>	&c. &c.
120 bUNDþelftiz <i>an hun-</i> <i>dred and twenty</i>	
200 Tpahund <i>two hundred</i>	
1000 Ðujend <i>a thousand.</i> &c. &c.	

To the preceding Numerals may be added

54. Sum, rume, *some*, or *about* ; as,

þpattiza rum, *some thirty*, or *about thirty*.

Sumetpegen, *about two*.

Sume ten, *about ten*.

Ba, bezen, batpa, butu, butþu, *both*.

Tpin, ʒetpin, *twins*.

²⁹ In Cimbric SIAXTAN, *sixteen*.

³⁰ See Note 3, Chap. iii. page 4.

³¹ The word BUND answers to the Mæso-Gothic **hnna** *a hundred*. The Saxons prefixed BUND to Numerals from 70 to 120. Junius thinks it is an expletive, as jeofon *seven* and tiz (in Gothic **TIP**) *ten*, denote *seven tens* or *seventy* without BUND prefixed. The Goths post-fixed **hnna**. See Lye's *Dictionary* sub voce.

An-pealb (*one fold*,) *simple*; τρῦ-pealb, *two-fold*; þrῦ-pealb, *three-fold*.

Sið, *a journey, time*, especially in the Dative Plural rīþ-um, rīþon, or rīþan, is added to numerals to denote *times*; as Feopeþ rīþon *four times*, Fīf rīðon *five times*, Hundreoþontiz rīþon *seventy times*. The three first Numerals have their own form to express this idea; as, æne *once*, τρῦpa *twice*, þrῦpa *thrice*, or *three times*.

DECLENSION OF NUMERALS.

55. An, ane *one*, and rum, rume *some*, are declined like the adjective god *good*.

Ba *both*, tpa *two*, and þrῦ *three*, are declined thus:

N.	Ba	<i>both</i>
G.	Bezpa	<i>of both</i>
D.	Bam	<i>to or by both</i>
A.	Ba	<i>both.</i>

Feopeþ in the Dative remains feopeþ; as in Orosius, p. 22, On feopeþ ðazum *in four days*: but it makes feopeþa in the Genitive.

Fīf *five*, and rīx *six*, are indeclinable.

Seoþon *seven* has a Genitive, seoþona.

Twelf has twelfum and twelfa; as, an of þam twelfum an þapa twelfa, *one of the twelve*. But it is often indeclinable; as, mid hȳr twelf leorning-cnihtum, *amidst his twelve learning knights (disciples)*.

Twentiz *twenty*, and other words in tiz are declined

N.	Tiz
G.	Tiz-pa
D.	Tiz-um ^a
A.	Tiz.

^a. -on, -an.

These words in tiz are used in the nominative and accusative both as nouns which govern the genitive,

and as adjectives which are combined with nouns in the same case; but in the dative and genitive they seem to be used merely as adjectives; as, *twentig zeapa*, *twenty years*: *þrýttig scillingar* or *scillinga twenty* [of] *shillings*: *þrentigum þintum* for *twenty years*, *þritigum þurendum* by *thirty thousands*.

56. The word *DEALFE*³² *half*, before or after a nu-

³² Our ancestors made use of two ways in numbering things. The first consists of putting together nouns of number, and another noun or pronoun, without any conjunction; as, *And þær ýmb iiii pucan com je cýning Godrun þruttiga sum þapa monna þe in þam hepe peorþurte pæron*, *And about three weeks after king Godrun came with about thirty of the best men who were in the army.*—*Saxon Chronicle*, in the year DCCCLXXXVIII. *Brocmail pær gehaten heopa ealdorman. je ætbærht ðanon fiftiga sum*, *Their captain was called Brocmail, who escaped thence with about fifty.*—*Saxon Chronicle*, in the year DCVII.

The second is the use and signification of the Numeral word *healfe*, *half*, which in Saxon increases not the number to which it is added, but only shows that half is to be taken from it. For instance: *Of þriddan healfe hyde*, *of two hides and an half*; *Feorþe healfe* stands for *three and an half*; as, *Feorþe healfe zýrð*, *three rods and an half*: *Feorþe healfe hund rcipe*, *three hundred and fifty ships*: *Over healfe hund bycopa*, *an hundred and fifty bishops*. Wheelock and Gibson's *Chronicles*, in the year DCCCXCIII compared with each other, also fairly illustrate this rule; where that has *Mid þriddre healfe hund rcipa*; and this *Mid ccl rcipa*. So the Greeks said *τριτον ημιωβολιον* (pro duobus obolis et semisse), *for two oboli and an half*: *ἕξδομον ημιταλαντον* (pro sex talentis cum dimidio), *for six talents and an half*. The Anglo-Saxon manner of numbering is like the Gothic, and the Gothic like the Greek. After the same manner also the Latins say *Sestertius quasi semis tertius*, &c. The ancient Cimbri used this way of numbering, as *AAR HALFTRIDIUM TUSANDA UTDROG HELGE MID GUTANUM SINUM*, *In the year MMD Helgo went forth with his Goths* (See the 451st page of the 5th Book of Olaus Wormius's *Danish Monuments*). The present Icelanders also make use of this way of numbering; as, *i thein bishopsdom halft fiorda hundrad kyrkna* (*in hac diocesi ccel parochiæ*); *in this diocese there are three hundred and fifty parishes*. (Taken out of an old MS. at the end of a book of Olaus Wormius, that bears the title of *Regum Danicæ series duplex*.) The Scots likewise having been taught the old Danish and afterwards the Anglo-Saxon by our ancestors in the time of the Conquest, answer those who ask them *What o'clock is it?* It is *half ten*, which in Latin signifies *sesquiona est*, *It is half an hour past nine*. So, *It is half*

meral denotes that half must be taken from the number expressed, as

Oþer healƿ, *one and a half*,

Ðreo healƿ, or } *two and a half*,

Ðriðde healƿe, }

Tƿa ƿeape 7 þriðde halƿ, *two years and half the third*,

Feoþe healƿe, *three and a half*.

Ordinal Numbers are declined as Adjectives.

The Anglo-Saxons also expressed numbers in the same manner as the Romans, by the different positions of the following letters I, V, X, L, C, D, M³³.

CHAPTER V.

THE VERB.

57. A Verb¹ is said to be "that part of speech which signifies *to be*, or *to do*;" or it *asserts* something of a

twelve, which in *Latin* signifies *semihora est post undecimam*, i. e. It is half an hour past eleven. In like manner, It is half one, i. e. *duodecima est et dimidia*, It is half an hour after twelve. Hickes's *Thesaurus*, p. 33. and Shelton's *View*, &c. p. 71:

³³ I signifies 1, probably because it is the simplest and plainest character in the alphabet: V stands for 5, because it was derived from the Greek T (upsilon), the fifth vowel: X resembles two V's, and signifies 10: L is supposed to represent the lower half of C, anciently written E (see Introduction, Specimen 4, page 10), and consequently expresses 50: C, *centum*, 100: D, *dimidium*, or half a thousand, 500; or it may be the half of CIO: M is supposed to be a contraction of CIO, or to denote *mille*: hence our *million*, or a thousand thousands.

¹ The essence of the verb consists in affirmation; and by this property it is distinguished from every other part of speech. An adjective expresses an accident, quality, or property of a thing, as conjoined with a noun: thus when we say "a wise man," *wisdom* is the name of the quality, and *wise* is the adjective expressing that quality, as joined with the subject *man*. Accordingly, every adjective is resolvable into the name of the thing implied, and any term of reference or conjunction, as *of*, *with*; but it affirms nothing. Thus if we say "a

noun: as, *Se man lufað, the man loveth*; here *lufað* is a verb, because it signifies *to do* something, or *asserts* the action of the noun *man*. *Hir boc ȝr, his book is*; and *Tpelf pitega řýndon, twelve prophets are*. In these examples, *ȝr* and *řýndon* are known to be verbs, because they assert the *existence* or *being* of *hir boc* and *tpelf pitega*.

Anglo-Saxon verbs may be divided into *Active* and *Neuter*².

wise man," which is equivalent to "a man *with*," or "join wisdom," or "a man of wisdom," there is no affirmation; an individual is singled from a species, under the character of wisdom, but nothing is asserted of this individual. If we say "the man is wise," or *vir est sapiens*, there is something affirmed of the man, and the affirmation is expressed by *is* or *est*. If wisdom, the thing attributed, and the assertion *is* or *est* be combined in the expression, as in Latin *vir sapit*, it is obvious that the essence of the verb consists, not in denoting the attribute wisdom, but in affirming that quality as belonging to the subject *vir* or *man*; for if you cancel the assertion, the verb is immediately converted into an adjective, and the expression becomes *vir sapiens*, a wise man.

As nouns denote the subjects of our discourse, so verbs affirm their accidents or properties. The former are the names of things, the latter what we say concerning them. These two, therefore, must be the only essential parts of speech: for to mental communication nothing else can be indispensably requisite, than to name the subject of our thoughts, and to express our sentiments of its attributes or properties. As the verb essentially expresses affirmation, without which there could be no communication of sentiment, it has been hence considered as the principal part of speech, and was, therefore, called by the ancient grammarians *TO PHMA*, *VERBUM*, *verb*, or *the word*, by way of eminence. The noun, however, is unquestionably of earlier origin. To assign names to surrounding objects would be the first care of barbarous nations; their next essay would be to express their most common actions, or states of being. This indeed is the order of nature, the progress of intellect. Hence the verb, in order and in importance, forms the second class of words in human speech; and, like the noun, is the fruitful parent of a great part of every vocabulary. See Crombie's *Etymology and Syntax of the English Language*, p. 89 and 110.

The formation of Verbs is given in Chap. v. note ⁴.

² It is allowed that this division is not strictly correct, and free from objection; as Neuter signifies *neither*, that is, neither active nor pas-

58. In regard to their inflection, verbs are *regular*, *irregular*, or *defective*.

59. To verbs belong *conjugation*, *mood*, *tense*, *number*, and *person*.

CONJUGATION.

60. Conjugation is a regular arrangement of the inflections incident to verbs.

In Anglo-Saxon, all the inflections of verbs may be arranged under one form; there is, therefore, only one conjugation³.

sive; which, as we do not acknowledge a passive voice, is not properly applied. The term *neuter* is used to denote merely a *state* or *posture*: as *to sleep*, *to sit*, &c.: or if it express the action of its nominative case, it will not have an object or accusative case; as *to walk*, *to run*, &c. An active verb, on the contrary, will always take an accusative case after it. We can thus easily distinguish an active from a neuter verb:—if the accusative case of a pronoun can be placed after the verb, it is *active*; if not, it is *neuter*.

³ What is generally termed the passive voice, has no existence in the Anglo-Saxon, any more than in the modern English language. In every instance, it is formed by the neuter verb and the perfect participle. It is true, the Romans had a passive voice or passive form of the word; because when *passion* or *suffering* was denoted, the verb had a different mode of inflection to that which was used in the active voice. They wrote in the active voice *amat*; in Saxon, he *lu-ƿað*, *he loves*, and in the passive *amatur*; in Saxon, he *yrze luƿoð*, *he is loved*. But neither the Saxon nor English have different inflections, for *suffering* is denoted by the neuter verb, and past participle. In parsing, every word should be considered a distinct part of speech: we do not call “*to a king*” a dative case in English, as we do “*regi*” in Latin, because the English phrase is not formed by inflection, but by the auxiliary words “*to a*.” If then cases be rejected, by common consent, from English nouns, why may not the passive voice, and all the moods and tenses formed by auxiliaries, be rejected not only from the English, but its parent the Saxon? We shall then see these languages in their primitive simplicity. Dr. Wallis, one of our oldest and best grammarians, has divested the English of its latinized forms; and remarks, when speaking of his predecessors, Gill, Jonson, &c. “*Omnes ad Latinæ linguæ normam hanc nostram Anglicanam nimium exigentes multa inutilia præcepta de Nominum Casibus, Generibus, et Declinationibus, atque Verborum Temporibus, Modis et Conjugationibus, de Nominum item et Verborum Regimine, aliisque*

THE MOODS.

The change¹ a verb undergoes to express the *mode* or *manner* in which an action or state exists is called *mood*. There are four moods in Saxon: Indicative, Subjunctive, Imperative, and Infinitive.

similibus tradiderunt, quæ a lingua nostra sunt prorsus aliena, adeoque confusionem potius et obscuritatem pariunt, quam explicationi inserviunt." See *Preface to Grammatica Linguae Anglicanæ*, p. xxvi.

The chapter *De verbo* begins; "Verborum flexio seu conjugatio, quæ in reliquis linguis maximam sortitur difficultatem, apud Anglos levissimo negotio peragitur." This remark is equally applicable to the Anglo-Saxon. *Ibid.* p. 102.

The Rev. Dr. Crombie has treated the English verbs with his usual critical ability. See *Etymology and Syntax of the English Language*, p. 127. Mr. Grant's Grammar is upon the same plan, and deserves the attention of those who would fully understand the English language. Perhaps, however, both he and Dr. Crombie have pruned too much from the English verb.

Mr. Tyrwhitt observes, in his *Essay on the English Language* in the time of Chaucer (about 1350): The auxiliary *to ben* was also a complete verb, and being prefixed to the participle of the past time, with the help of the other auxiliary verbs, supplied the place of the whole passive voice, for which the Saxon language had no other form of expression. *I am*, thou *art*, he *is* loved; We, ye, they, *aren*, or *ben* loved. *I was*, thou *wast*, he *was*, loved; We, ye, they, *weren* loved. Todd's *Johnson*, vol. iv. p. 25, in appendix.

¹ *The Anglo-Saxon Language in the Second Stage of its Formation.*

FORMATION OF VERBS.

In the very early or uncultivated state of a language, the verb may be no other than the noun applied in a verbal sense, without any alteration of its form. This is frequently the case in the ancient Hebrew, and indeed in the modern English tongue; as *love*, *hate*, *fear*, *hope*, *dream*, *sleep*, &c. which we use both for things and actions, as nouns and verbs; though in Anglo-Saxon all these are regularly verbalized, as *Slæpan to have sleep* or *to go to sleep*. The Anglo-Saxon, however, reaches us in too advanced a state to afford many instances of this unaltered verbal application of the noun.

Wæg power Wæg may

Teon reproach, slander Teon to accuse

Seon the sight of the eye Seon to see.

It is possible these may be only contractions of longer verbs.

The great body of Anglo-Saxon verbs are nouns verbalized by the

INDICATIVE MOOD.

62. Verbs are used in a particular form to *affirm*, *deny*, or *interrogate*, which form, from the principal use of it, is called the *Indicative mood*; as, Ic lupige, *I love*, or *shall love*. Ne fende, *He went not*. Lu-part þu me, *Lovest thou me?*

addition of the final syllables, an, ian, or gan, or (as sometimes written) ean, gean, gian. These final syllables, expressive of action, motion, or possession, are fragments of words which now make their appearance only in the form of verbs, the original substantives from which they were derived, having dropt into total disuse.

These almost-primitive verbs are the following :

Anan, or an, to give, to add;	thence Anend, giving, adding, and Anad, anod, &c. given, added
Gangan, or gan, to go, to move	} — { Ganzenð, going, moving; and Ganged, gone, moved
Azan, to have, to possess	— { Agend, having, possessing; Agæð, &c. possessed.

Anan, which in its simplest form is An, makes also enð, anð, &c. for anenð; and að, oð, &c. for anad: Gangan, which is only gan doubled, makes zenð, zand, &c. and zed, zæð, &c. for ganzend, and ganzæð.

The terminations ian, and zan are from Gan to go, or Azan to possess: and An is sometimes from its own verb, and at others a contraction of gan and azan.

By the aid of these terminations nouns acquire a verbal signification: as,

Bebod	a command	Bebodan	to give a command, to command
Blot	a sacrifice	Blotan	to give a sacrifice, to sacrifice
Broc	misery	Brocian	to add misery, to afflict
Býrmp	reproach	Býrmpian	to give reproach, to deride
Cele	cold	Celan	to give cold, to cool
Ceppe	a bending	Ceppan	to give a bend, to return
Cnyt	a knot	Cnyttan	to give a knot, to tie
Cupr	a curse	Cuppan	to give a curse, to curse
Cýpm	a noise	Cýpman	to cry out
Corr	a kiss	Corpan	to kiss
Dæl	a part	Dælan	to give a part, to deal, to divide
Deaz	colour	Deazan	to give a colour, to tinge.

SUBJUNCTIVE MOOD.

The Subjunctive mood generally represents a conditional or contingent action, and is subjoined to some

Others are formed from *Gan to go*; as,

Bæð a bath, *Bæþian* originally *Bæþgan to go to a bath, to wash*

Bibbe (Gothic **BIDA**) *a prayer*, *Biddan* originally *Biddegan* (Gothic **BIDGAN**), *to go to pray, to pray*

Cid a quarrel, *Cidan* (originally *Cidgan*) *to go to quarrel, to quarrel*

Comp a battle, *Compian* *to go to battle, to fight*

Spengan to go to swing, to swing.

Others are formed from *Agan to have, to possess, to acquire*; as,

Bliss joy, *Blissian* (originally *Bliss*) *to have joy, to rejoice*

Blorcm a flower, *Blorcmian* (originally *Blorcmagan*) *to have a flower, to blossom*

Bye a habitation, *Byan* (originally *Býagan*) *to have a habitation, to inhabit.*

Býrez business, *Býrgan* *to have business, to be busy*

Cap care, *Capian* (originally *Cap-agan*), *to have care, to be anxious*

Ceap cattle, *Ceapian* *to acquire cattle, to buy*

Dæg day, *Dægian* *to have day, to shine*

That *Gan* and *Agan* have been often contracted into *An* or *Ian*, is evident from several verbs, in which they appear both in their original and contracted form; as in these undoubted instances :

Lif, life; *Lifizean*, *Lifian* *to have life, to live*

Luf, love; *Lufizean*, *Lufian* *to have love, to love*

Deprizean; *Deprian* *to go to praise, to praise*

Gepýld, patience; *Gepýldizean*, *Gepýldian* *to have patience*

Ferep, a fever; *Ferepizean*, *Ferþian* *to have a fever*

Fleo, a fly; *Fleozan* *Fleonne*, *Fleon*, *Fliou* *to go to fly, to fly.*

Fýlc or Fól, people; *Fýlgan*, *Filgizian*, *Filian*, *to follow.*

This contraction of *Gan* and *Agan* is also indicated by many verbs which now end in their first state in *an* or *ian*, yet when adjectived adopt the syllable *gend*, thus proving their original ending to have been *Gan* or *Gen*; as,

Fneþþian to comfort

Fneþmian to profit

Fulian to defile

Gæmmian to go to play

makes

Fneþeþgend,
Fneþþizegend,
Fneþmíend,
Fneþþend } *comforting*

Fneomizegend,
Fneomíend *profiting*
Fulizegend *defiling*
Gæmmizegend *playing, gaming.*

The

member of the sentence, sometimes expressed, but often understood : as, *Ic eop ƿylle niƿe beboð ꝥ ge luƿion eop beƿpýnan, I give you a new commandment, that ye love one another.* St. John, xiii. 34. *Ðæt þu oncnape; That thou mightest know.* St. Luke, i. 4.

The great principle upon which the Anglo-Saxon nouns are converted into verbs, being evident, it may be necessary to notice a few peculiarities.

1st, In some instances, two distinct verbs are condensed into one ; as,

Fapan, to go, to depart	Beoðan, to bid	form	Fopbeoðan, to bid to depart, i. e. to forbid
	Bæpan, to bear		Fopbæpan, to depart and bear, i. e. to forbear
	Bugan, to bow		Fopbugan, to go to bend, i. e. to swerve, to decline
	Ceoƿpan, to cut		Fopceoƿpan, to go to cut, to cut
	Demian, to judge		Fopðeman, to go to condemn, to condemn
	Lætan, to let, to leave		Foplætan to leave to go, to let go.

Anan and Gangan are evidently of this description.

Anbugan, to obey, to bow to. Here is An at the beginning and the end : it was once probably Anðbugan *giving-bowing*.

Ge-anbiðian, to wait ; here is a double prefix, Ge-an, both of the same meaning, viz. Give. Ge being imperative of to give, used anciently as a verbalizing prefix, perhaps in imitation of the Celtic incipient inflexions, till by use and corruption it was preserved, after a better form had been adopted, and applied for the sake of emphasis without any addition to the meaning—Gie, Scotch, Ge, German. There are very few Anglo-Saxon verbs now in being without the terminating an, but there may have been previously to that method of forming verbs. The prefix Be is also evidently a fragment of an ancient method of making verbs. An, as a prefix, the same.

Fop is either Fapan, or Fope before, or Fop cause.

2nd, In others an unaltered noun and a verb are united : as,

ƿiſt, a feast ; Fýllan, to fill ; ƿiſtfullian, to banquet.

ƿalðop, glory ; Fýllan, to fill ; ƿalðopfullian, to glorify.

Loſ, praise ; Singan, to sing ; Loſſangian, to sing praise ; also Loſian, to praise.

ƿin, wine ; Dpeol, a wheel, and Teogan, to draw ; thence ƿæltigan, ƿæltian, to roll, and ƿin-ƿæltigan, ƿin-ƿæltian, to reel with wine.

3d, Some verbs are formed from words, which either do not now exist in the Anglo-Saxon, or exist only as adjectives, the original noun

This mood, from denoting *duty, will, power*, is sometimes called the *Potential mood*; and from expressing a wish, it is occasionally denominated the *Optative mood*.

IMPERATIVE MOOD.

63. The form of the verb used for *commanding, intreating, permitting, &c.* from the chief use of it, is called the *imperative mood*, as, *Ƴrit Ƴiftiz, Write fifty.* Luke, xvi. 6. The imperative is formed from the infinitive by rejecting the termination; as, *Gýran to give, gýf give, or gýf þu give thou.*

INFINITIVE MOOD.

64. The infinitive mood expresses the *action or state* denoted by the verb in a general manner, without any reference to number, person, or time⁵. It may be de-

no longer remaining in the language. To discover that original noun, the collateral kindred languages must be examined; since, owing to the advanced state in which the Anglo-Saxon tongue comes under our observation, it does not contain in its vocabulary all its own elements; as,

Bap, in the Franco-Theotisc, *fruit, any product of the earth*; makes Anglo-Saxon *Bepan, to give fruit, to bear.*

Ƴritiz, in the Gothic, *a letter*; makes Anglo-Saxon, *Ƴritan, to write.*

Ɔepa, in the Franco-Theotisc, *fame*; Anglo-Saxon *Ɔæpa, illustrious*, and *Sezan, to say*, make *Ɔæppian*, originally *Ɔepa-regan, to speak praise, to celebrate.*

Can, Keltic, *a head*; *Cannan, cennan, cunnan, to know.*

Con, Icelandic, *a woman*; *Cennan, to procreate, to conceive.*

These two verbs, being conjugated exactly alike, and the primitive noun of each not being employed in Anglo-Saxon, are liable to be confounded, unless their respective significations be carefully distinguished.

⁵ "That it has, in itself, no relation to time evidently appears, from the common use we make of it; for we can say, with equal propriety, I was obliged *to read yesterday*, I am obliged *to read today*, I shall be obliged *to read tomorrow.*" *Pickbourn's Dissertation on the English Verb*, p. 2.

nominated a verbal noun⁶, and ends in an, ean, ian, zan, zean or zian; as *Lufian*⁷ to love.

⁶ In what light are we to consider the phrase *to plant*, generally termed an infinitive, or to what class of words is it reducible? It cannot be a verb, as it does not affirm any thing. It expresses merely an action, or state abstractedly. Hence many grammarians have justly considered it as no part of the verb: and in the languages of Greece and Rome, the infinitive was employed like a common substantive having frequently an adjective joined with it, and subject to the government of verbs and prepositions.

When I say, *legere est facile* (to read is easy), it is obvious that there is only one sentence in each of these expressions. But if *legere* (to read) were a verb, as well as *est* (is), then there would be two verbs, and also two affirmations, for affirmation is inseparable from a verb. I remark also that the verbal noun *lectio* (reading) substituted for *legere* (to read) would precisely express the same sentiment. I therefore decidedly concur with those grammarians, who are so far from considering the infinitive as a distinct mood, that they entirely exclude it from the appellation of verb.

It may be asked, what then is it to be called? I observe, that it matters little what designation be assigned to it, provided its character and office be fully understood. The ancient Latin grammarians, as Priscian informs us, termed it properly enough, *Nomen Verbi*, "the noun or name of the verb." To proscribe terms which have been long familiar to us, and by immemorial possession have gained an establishment, is always a difficult and frequently an ungracious task. Its usual name will therefore be retained, as these observations on its real character will prevent any misapprehension. Crombie's *Etymology*, p. 137.

⁷ "The first care of men, in a rude and infant state, would be to assign names to surrounding objects; (see Note ¹ page 131) and therefore the noun, in the natural order of things, must have been the first part of speech. Their inventive powers would next be employed to express the most common energies or states of being, such as are denoted by the verbs *to do*, *to be*. Hence, by the help of these combined with a noun, they might express the energy or state of that thing, of which the noun was the name. Thus, I shall suppose that they assigned the word *plant*, as the name of a vegetable set in the ground; to express the act of setting it, they would say, *do plant*, that is, *act plant*. The letters *d* and *t* being nearly allied, it is easy to conceive how the word *do*, by a variation very natural and common to all languages, might be changed into *to*, and thus the word *to* prefixed to a noun would express the correspondent energy or action." See Crombie's *Etymology*, p. 134.

Mr. Horne Tooke gives the derivation of *to*, thus: "The preposi-

PARTICIPLES.

65. A Participle⁹ is derived from a verb, and partakes of the nature of an adjective, in agreeing with a noun ; and of the nature of the verb, in denoting action or being ; but differing from it in this, that the participle implies no affirmation⁹.

There are two participles ; the Imperfect and the Perfect.

66. The imperfect participle¹⁰ in Anglo-Saxon, is formed by substituting *ande, ænde, ende, inde, onde,*

tion *To* (in Dutch written *TOE* and *TOT*, a little nearer to the original) is the Gothic substantive **TANI** or **TANHTS** i.e. *Act, Effect, Result, Consummation*. Which Gothic substantive is indeed itself no other than the past participle **TANIA** or **TANIAS** of the verb **TANGAN** *agere*. And what is *done*, is *terminated, ended, finished*.

" After this derivation, it will not appear in the least mysterious or wonderful, that we should in a peculiar manner, in English, prefix this same word *to* to the infinitive of our verbs. For the verbs, in English, not being distinguished, as in other languages, by a peculiar termination, and it being sometimes impossible to distinguish them by their *place*, when the old termination of the Anglo-Saxon verbs was dropped, this word *to* (i. e. *Act*) became necessary to be prefixed, in order to distinguish them from *nouns*, and to invest them with the *verbal* character: for there is no difference between the *NOUN*, *love*, and the *VERB*, *to love*, but what must be comprised in the prefix *to*." *Divisions of Purley*, vol. i. p. 350.

⁹ Participles might very properly be separated from verbs, and considered a distinct part of speech : they are here associated with the verb for facility in reference, and that their origin and connexion may be more easily seen.

⁹ See Dr. Crombie's *Grammar*, p. 146, and Grant's *Grammar*, p. 64.

¹⁰ " It denotes the gradual progress, or middle of an extended action, without any particular regard either to the beginning or end of it ; i. e. it represents an action as having already been begun, as being in its progress, or going on, but as not yet finished. Thus, Yesterday at ten o'clock, he was *writing* a letter ; i. e. the action of writing had been begun before that time, was then in its progress, or going on, but not ended." Pickbourn's *Dissertation on the English Verb*, p. 5.

unde, and ynde¹¹ for the infinitive terminations, and represents an action as going on, but not ended : as, Ðe pær hælende ælce able, *He was HEALING every disease.* Matt. iv. 23.

THE PERFECT PARTICIPLE.

67. The perfect participle¹² denotes an action that is perfect or complete, and is formed by changing the infinitive terminations into ad, æd, ed, id, od, ud, and yð, and often prefixing ge¹³ ; as from *Lufian to love*, is formed *Lufod*, or *Gelufod*, *loved*; from *Alýran to redeem*, *Alýred* *redeemed*.

When verbs have the letters *τ*, *p*, *c*, *h*, *x* and *ř*, preceded by a consonant, going before the infinitive termination, they often not only reject the vowel before *ð* in the participle, but change *ð* into *τ*; as from *Dýppan to dip*, would be regularly formed *Dýppeð dipped*, contracted into *Dýppð*, *Dýppt*, and *Dýpt dipped*.

All participles are declined like adjectives.

¹¹ The participle becomes a substantive by taking away the final *e*, as from *lufiande*, *loving*, we have *lufiand*, *a lover* ; *hælende*, *saving*, *Ðealand*, *the Saviour*.

¹² " All that is peculiar to the participles is, that the one signifies a *perfect*, and the other an *imperfect* action. The one points to the middle of the action or state denoted by the verb, and the other to the completion of it ; or, in other words, the one represents an action in its progress, i. e. as begun, and going on, but not ended, as *performing*, but not as *performed* : whereas the other denotes an action that is perfect, or complete, an action not that is *performing*, but that is *performed*." Pickbourn's *Dissertation on the English Verb*, pages 14 and 15.

¹³ The Anglo-Saxons often prefix to past participles *A*, *Æ*, *Be*, *Fop*, and *Ge*, merely as augments. But *Be* prefixed to participles and other parts of verbs, often expresses an active signification ; as, *behæbban*, *to surround* ; *bezangan*, *to perform*. *Ge* sometimes denotes a metaphorical signification : as *hypan*, *to hear* ; *gehýpan*, *to obey*, *to listen to* ; *healdan*, *to hold* ; *gehealdan*, *to support*, &c. It also forms a sort of collective word, when prefixed to nouns or verbs ; as *gebropu*, *brethren* ; *gehuran*, *household* ; *gemagar*, *kindred*, &c. See Rask's *Grammar*, Part iii. sect. 5.

TENSE.

68. Tense¹⁴ is that variation of the verb which is used to signify *time*.

Verbs, relating to the time of any action or event, undergo two changes of termination; the one to express time *Indefinite*, and the other time perfect or past: there are, therefore, two tenses or times, the *Indefinite*, and the *Perfect* or Past.

THE INDEFINITE TENSE.

69. Time indefinite¹⁵ may refer either to the present period, or to a future, and thus comprehends what are generally termed the present and future *tenses* or times; in many instances it is, in the strictest sense of the term, indefinite, referring to any period, and appearing to have scarcely any connexion with time¹⁶, as *Ic lupige I love*:

¹⁴ Is not *tense* derived from the Latin *tensus*, used to denote that *extension*, or inflection of the word, by which difference in time is implied, or difference in action is signified?

¹⁵ As—I write every day; I write now; I write to him tomorrow.

¹⁶ In English we have one tense to denote the action indefinitely, both as to its progression or its perfection, and as to its time, though generally referred to the present. We have another, to express inferentially that the action is past, because it denotes its completion; and though the completion of an action may be contemplated as future, yet when no note of futurity is employed, we may naturally refer its completion to past time. For a future action, either as proceeding or completed, neither we nor our Saxon ancestors have a simple and appropriate form of expression. This circumstance is not peculiar to the Saxon and English languages. The reason perhaps may be, that a future action is a non-entity. It is purely ideal—an object merely of mental contemplation. When we say “I shall,” “I will,” we strictly express present duty—present inclination; the futurity of the action, as necessarily posterior to the volition and sense of obligation, is inferred, not expressed.

When we employ the bare name; as, *love, plough*, the action may be contemplated as existing in time *generally*, that is, past, present, or future; and hence its use in expressing 1st, necessary truths, and general propositions, which are true at all times; as, “The whole is greater than a part,” “The wicked *flee* when God *pursueth*.” 2nd, Customary actions or employments; as, “He *works* for his daily

Eaðige rýnd mild heoptan, *Blessed are the (mild hearted) merciful.* Ic secge, *I say.*

THE PERFECT OR PAST TENSE.

70. The perfect or past tense, from its name, evidently denotes an action as past or finished, and is

bread." 3d, Historical facts ; as, " Annibal conquers and takes great booty." As this word really denotes nothing but an indefinite action generally, it is evident that it may be so employed, that any time, past, present, or future, may be implied. In this respect our present tense must resemble its prototype, the Saxon present. Indeed, strictly speaking, that which is denominated present time, how minute so ever it may be considered, is nothing but a part of the past associated with a part of what is to come, a convenient sort of ideal limit, between the two extremes of past time and future, or any portion of time including what we term the *present instant*, which is itself composed of the past and the future. If the English or Saxon language do possess a tense capable of implying futurity, then, that tense is the one commonly considered as the present.

" Hold you the watch tonight ?—We do, my lord." (Shakspeare.)

" I go a fishing. We also go with thee." (John, xxi. 3.)

" We go to town tomorrow. See Grant's *Preface to Grammar*.

A remark of the late amiable and indefatigable H. Martin, in a letter to a friend, is so much to the point, that I shall transcribe it. " One thing I have found, that there are but two tenses in English and Persian." " I will go ;" in that sentence, the principal verb is *I will*, which is the present tense. " I would have gone ;" the principal verb is *I would*, or *I willed*. *Should* also, is a preterite, namely *shalled*, from *to shall*. (See Martin's *Life*, p. 312.) He might have added that *go*, and *have*, were verbs in the infinitive mood. Should any doubt this because there is no sign of the infinitive mood, let them examine the same sentence in Saxon, and they will need no other proof. Ic pýlle fapan, and Ic polbe hæbban ;—here fapan, and hæbban, are known to be in the infinitive mood by their termination, -an.

There are not, in English or Saxon, as in some other languages, any forms of the verb, implying possession, power, ability, or the like. Our verbs, with genuine simplicity, refer solely to the mere action or state. " I have written" is no more a real tense than " I possess my own finished action of writing," nor " I may write" than " I am allowed or permitted to write." If such phrases are to be termed tenses, then " to a king," " of a king," and the like, ought to be regarded as cases. *Preface to Grant's Grammar*, p. vii. and viii.

" I may write" is in Saxon Ic mæg pŕitan. Wæg is the indicative mood, indefinite tense. See *Etymology*, 92. Pŕitan is in the

formedⁿ from the infinitive mood by adding *ed*, *ede*, *od*, *ode*, after the rejection of the infinitive terminations *an*, *ean*, *ian*, *zan*, *zean*, *zian*; as, Infinitive, *lufian to love*, Perfect, *he lufode he loved*.

71. Verbs having the consonants *ð*, *f*, *g*, *l*, *m*, *n*, *p*, *r*, and *ð*, before the infinitive termination, often contract this tense, and have only *de* added instead of *ede* or *ode*; as, *betýnan to shut*, *betýnde I shut or have shut*; *adræfan to drive away*, *adræfde I drove away*; *alýran to redeem*, *alýrde redeemed*.

The *ð* is often changed into its corresponding consonant *t* when preceded by the consonants *t*, *p*, *c*, *h*, *x*, and *r*, as well in the perfect tense as in the participle (see p. 140); *metan to meet*, *met-te met*, for *met-de*: *Dýpan to baptize or dip*, *dýpte baptized or dipped*.

Verbs which end in *ðan* or *tan* with a consonant preceding, do not take an additional *ð* or *t* in the past tense, as *rendan to send*, *rende sent*; *ahnedðan to liberate*, *ahnedde liberated*; *plihtan to plight or pledge*, *plihte plighted or pledged*; *settan to set*, *sette set*.

NUMBER AND PERSON.

72. One or more persons may speak, be spoken to, or spoken of: Hence the origin of NUMBER and PERSON.

Verbs have two numbers, the Singular and Plural; as, *Ic lufize I love*, *ƿe lufiað we love*.

73. There are three persons in each number.

	SINGULAR.	PLURAL.
First Person	<i>Ic luf-ize</i> ¹⁸	<i>ƿe luf-iað</i>
Second Person	<i>Đu luf-aƿt</i>	<i>Ge luf-iað</i>
Third Person	<i>He luf-að.</i>	<i>Đi luf-iað.</i>

infinitive, as is evident by the termination *-an*. The English may be parsed in the same manner. See Grant's *Grammar*, p. 83, and 115.

¹⁷ For the formation of this tense in the primitive Anglo-Saxon, see note ²⁰.

¹⁸ On all occasions when *e* follows *i*, a *z* is inserted between them; as, first person singular *lufie*, and with *z* inserted *lufize*; and so the

The first person singular is formed from the infinitive by changing -an or -ean &c. into e, and the second into *ƿt*, *aƿt*, or *eƿt*, and the third into *að*, *eð*, *ð*¹⁹.

In the third person²⁰ singular the aspirate *ð* is often

participle *lufieðde* becomes *lufizende* : *z* is often found before an *a*, either alone or with *e* ; as, *ƿceapizan*, *ƿceapizean* to *shew*, which are the same as *ƿceapian*, to *shew*.

¹⁹ Those in *ðan* take *ƿt* in the second person of the present, but the third person commonly takes merely a *t* ; sometimes, however, we find *ðeƿt* and *ðeð* ;—as *leðan*, to *lead*, *þu lætƿt*, he *læt*, thou *leadeðt*, he *leads*, or *leadeƿt*, *lædeð* : *ƿendan*, to *send* ; *þu ƿentƿt*, he *ƿent*, or *ƿendeƿt*, *ƿendeð* ; in the perfect, *læðde*, *ƿende* ; in the past participle *læðed* or *læð*, and *ƿend*. And, in the same manner, *ƿcƿyðan*, to *adorn* or *deck* ; *ƿcƿyðt*, *ƿcƿyðde*, *ƿcƿyðed* : in the plural, *ƿcƿyðde*, *ƿedan*, to *feed*. See Rask, p. 57.

²⁰ Modification of the Verb.

The Anglo-Saxon verb in the early and less cultivated age of the language, appears in three states, two of which have been already described. 1st, The simple noun verbalized, see page 133, note⁴. 2nd, The verb adjectived, see in note³ p. 95.—The only state to be discussed here, is,

3dly, The verb adapted to a substantive agent.

Verbs, like nouns, have two numbers, the singular and the plural : and at a distant period they were like them impersonal, or rather, they were only modified, to what is now called the third person, in each number.

Time indefinite, in the singular number, generally ends in *ð* or *ht* ; thus *lufian*, to *love*, adapted to the substantive *man*, becomes *lufað*, *lufeð*, or *lufð* ; as, *Man lufað*, *man loveth* or *will love*. See *Etymology*, sect. 73. The plural number of the indefinite also ends in *ð* or *að* : as, *Ðýrƿtan*, to *thirst*, *men þýrƿtað*. The plural is also formed by substituting *en*, *on*, *an*, *un*, &c. for *ð* or *að*.

The formation of the Past Tense and Participle.

The primitive preterite or past tense in Anglo-Saxon is formed by the change of the characteristic vowel or diphthong of the verb, that is, of that vowel or diphthong in the verb which precedes the verbalizing termination, *an*, *ian*, *ean*, *zan*, &c., as in *Riðan*, to *ride*, the vowel *i* changed to *a*, makes the preterite *Rað*, as *Man ƿað*, *man rode* ; in *Faƿan*, to *go*, the *a* turned into *o*, makes the preterite *Fop*, as *Man ƿop*, *man went*, &c.

In consequence of the improvements of a later age in the structure of the preterite, this original formation exists in comparatively few verbs : and those few, from inattention to that original principle, the

changed into the soft τ ; as, $\alpha\mu\tau$ *he riseth*. This may be frequently observed, when the infinitive ends in $\delta\alpha\eta$, $\rho\alpha\eta$, or $\tau\alpha\eta$; as $\rho\alpha\delta\alpha\eta$ *to feed*, $\rho\epsilon\tau$ *feedeth* or *will feed*:

change of the characteristic vowel, are now generally represented as anomalies in the language. They appear to have been left unmodernized, either from accidental neglect, or because they were not capable of improvement. But as the ideas here suggested, hold equally true of many modern English irregular verbs, it is a circumstance of much consequence to the accuracy and truth of this theory, that some of the Anglo-Saxon verbs exist, and are used, in the preterite tense in both forms, and thus distinctly exhibit the original and the more cultivated modification.

To understand this subject clearly, it must be remembered that the past tense is formed by changing the characteristic vowel of the verb,—that what is commonly called the past participle is nothing but the past tense *adjectived*,—that the past participle ends in ed , $eðe$, od , ode , en , ene , &c. with occasional variations,—and that the modern or cultivated Anglo-Saxon and English past tense is no other than the past participle, with that usurped signification.

Hence, it follows that the common Grammars do not exhibit the original form of the verb in this tense, except in those verbs which have been left unadjectived, and are now classed as irregulars: but the list of irregular verbs is composed of several sorts, the irregularities of which proceed from different causes; viz. some of them, as we have been describing, have the original past tense; some change c and g into h ; and others, for the ease of pronunciation, slightly deviate from their proper adjectived terminations, and instead of ed , end in $-ð$, $-de$, $-\tau$, $-\tau e$, $-ht$, or $-hte$, &c.

Ancient Conjugation of the Anglo-Saxon Verbs.

The Verb as adapted to a Substantive Agent.

Nouns Verbalized, or Simple Verb.	Indefinite.		Preterite.		In like manner are formed the Compounds.
	SING.	PLU.	SINGULAR.	PLURAL.	
$\Delta\phi\epsilon\phi\alpha\eta$, to suffer, or lead	$\omega\alpha\eta$	$\omega\epsilon\eta$	$\omega\alpha\eta$ $\alpha\delta\epsilon\alpha\eta$	$\omega\epsilon\eta$ $\alpha\delta\mu\phi\alpha\eta$	Gebindan Geceorau
$\Delta\mu\alpha\eta$, to arise	$-\alpha\mu\mu\epsilon\delta-\tau$		— $\alpha\mu\alpha\eta$		
Bindan , to bind			— band - - - - -		
Ceorau , to choose			— cear - - - - -		
Coman , Cuman , Cyma , } to come			— com , cum , crom	— { comon cumon	
Delran , to dig			— { dulf , dielf , delf , dealf , dalf		

hingrað *we, ye, they hunger: pȳpian to curse, pȳpiað we, ye, they curse.* If it end in eon, they are formed

Simple Verb.	Past Tense.		Past Participle.	
	Primitive.	Modernized.	Primitive.	Modernized.
Begin	Began	_____	Begun	_____
Break	Broke	_____	_____	Broken
Choose	Chose	_____	_____	Chosen
Cleave	Clove	{ Cleft, i. e. cleaved }	_____	{ Cloven, Cleft, i. e. cleaved }
Crow	Crew	Crowed	_____	Crowed
Dig	Dug	Digged	Dug	Digged
Drive	Drove	_____	_____	Driven
Drink	Drank	_____	Drunk	_____
Fly	Flew	_____	_____	Flown, i. e. flown
Hang	Hang	Hanged	Hung	Hanged
Ride	Rode	_____	Rode	Ridden
Shine	Shone	Shined	Shone	Shined
Sweat	Swet	Sweated	Swet	Sweated
Thrive	Throve	Thrived	_____	Thriven
Love	_____	Loved	_____	Loved
Walk	_____	Walked	_____	Walked

The last two are called regular verbs.

The Anglo-Saxon verbs of this description are not numerous, but in general distinct and satisfactory,—premising that the past participle ends in en, and ed, that it is liable to great contractions, and that it forms the modern past tense of the verb.

Simple Verb.	Preterite or Past Tense.	
	Primitive.	Improved, being no other than the Past Participle.
Ægan, to own	ƿan ah	aht, i. e. aheð, ahd, aht.
Beodan, to command	— beað	bude, i. e. bued.
Beƿpnan, to inquire	— beƿpan	beƿpne, i. e. beƿpu-en
Biddan, to entreat	— bað, bið	bæð, i. e. bæd.
Bugan, to bow	— beah }	biȝde, beȝde, i. e. beȝeð.
Biȝean, to bend	— buȝe }	
Fapan, to go	— ƿap	ƿepde, i. e. ƿep-ed.
Gemunan, to remember	— gemune	gemunde, i. e. gemun-ed
Geotan, to pour out	— ȝut	ȝeote, i. e. ȝeoted, ȝeotet, ȝeote.
Getan, to get	— ȝeot	ȝeotte, i. e. ȝeoted, ȝeotet, ȝeotte.
Lufian, to love	— leof	lufode
Settan, to place	— ȝet	{ ȝeotte, ȝette, i. e. ȝeoted, ȝeotet, ȝeotte, ȝette.
Sƿiȝan, to be silent	— ȝup	ȝupode, i. e. ȝup-ed.

These remarks were developed by this single presumption—that the irregular verbs are mostly the oldest verbs in every language; and

in eoð : as, *gereon to see, gereoð we, ye, they see* ; but if a consonant goes before an, then they end in að :

are irregular, because they either did not or would not take the more modern improvements. (*The substance of the preceding note is from Mr. Webb's MSS.*)

"Our ancestors did not deal so copiously in adjectives and participles as we, their descendants, now do. The only method they had to make a past participle was by adding *ed* or *en* to the verb ; and they added either the one or the other indifferently, as they pleased (the one being as regular as the other), to any verb which they employed : and they added them either to the indicative mood of the verb, or to the past tense. *Shak-ed* or *shak-en*, *Grow-ed* or *grow-en*, &c. were used by them indifferently. But their most usual method of speech was to employ the past tense itself, without participializing it, or making a participle of it, by the addition of *ed* or *en*. So likewise they commonly used their substantives without adjectiving them." *Diversions of Purley*, vol. ii. p. 91.

To what has been previously stated in this note, respecting the Saxon and English verbs, may be added Mr. Tyrwhitt's remarks. He says, that English verbs about the time of Chaucer, in 1350, were very nearly reduced to the simple state in which they are at present.

They had only two expressions of time, the present and the past. All the other varieties of time were expressed by auxiliary verbs.

In the inflexions of their verbs, they differed very little from us in the singular number : *I love, thou lovest, he loveth*. But in the plural they were not agreed among themselves ; some adhering to the old Saxon form ; *We loveth, ye loveth, they loveth* ; and others adopting what seems to have been the Teutonic ; *We loven, ye loven, they loven*. In the plural of the past tense the latter form universally prevailed. *I loved, thou lovedst, he loved ; We loveden, ye loveden, they loveden*.

In the quotation from Trevisa (See the history of the English language in Introduction to Todd's *Johnson*, p. 62.) it may be observed, that all his plural verbs of the present tense terminate in *eth*, whereas in Sir John Mandeville and Chaucer they terminate almost as constantly in *en*.

The second person plural in the imperative mood regularly terminated in *eth*, as *loveth ye* ; the final consonants however, according to the genius of the language, were frequently omitted, especially in verse. "The Saxon termination of the infinitive in *an* had been long changed into *en* : *To loven, to liven*, &c. and they were beginning to drop the *n* ; *To love, to live*."

The participle of the present time began to be generally terminated in *ing*, as, *loving* ; though the old form which terminated in *ende*, or *ande*, was still in use ; as, *lovende* or *lovande*. The participle of the past time continued to be formed as the past time itself was, in *ed* ;

as, þýrrtan *to thirst*, þýrrtað *we, ye, they thirst*. The plural persons also end in *en, on, un*, as well as *að* :

as, *loved* ; or in some contraction of *ed* : except among the irregular verbs, where for the most part it terminated in *en* : as, *bounden, founden*.

The methods by which the final *ed* of the past tense and its participle was contracted or abbreviated, were chiefly the following.

1. By throwing away the *d*.

This method took place in verbs whose last consonant was *t* preceded by a consonant. Thus, *caste, coste, hurte, putte, slitte*, were used instead of *casted, costed, hurted, putted, slitted*.

2. By transposing the *d*.

This was very generally done in verbs when the last consonant was *d* preceded by a vowel. Thus instead of *reded, leded, spreaded, bleded, feded*, it was usual to write *redde, ledde, spreadde, bledde, fedde*. —And this same method of transposition, I apprehend, was originally applied to shorten those words which we now contract by Syncope : as, *lov'd, liv'd, smil'd, hear'd, fear'd*, which were anciently written, *lowde, livde, smilde, herde, ferde*.

3. By transposing the *d*, and changing it into *t*.

This method was used, 1st in verbs the last consonant of which was *t* preceded by a vowel. Thus, *leted, sweted, meted*, were changed into *lette, swette, mette* ; 2nd, in verbs the last consonant of which was *d* preceded by a consonant. Thus, *bended, bilded, girded*, were changed into *bente, bilte, girte*. And generally in verbs in which *d* is changed into *t*, I conceive that *d* was first transposed ; so that *dwelled, passed, dremed, feled, keped*, should be supposed to have been first changed into *dwelld, passde, dremde, felde, kepde*, and then into *dwelte, paste, dremte, felte, kepte*.

4. The last method, together with a change of the radical vowel, will account for the analogy of a species of verbs generally reputed anomalous, which form their past time and its participle, according to modern orthography, in *ght*. The process seems to have been thus : *Bring, bringed, brongde, brogde, brogte* ; *Think, thinked, thonkde, thokde, thokte* ; *Teche, teched, tachde, tachte, &c.* Only *fought*, from *fighited*, seems to have been formed by throwing away the *d* (according to method 1), and changing the radical vowel. See instances of similar contractions in the Francic language. Hickes's *Gramm. Fr.* Th. p. 66.

Of the irregular verbs mentioned above, where for the most part the participle terminated in *en*, I would remark, that I consider those verbs only as irregular, in which the past time and its participle differ from each other. Their varieties are too numerous to be particularly examined here : but I believe there are scarcely any in which the deviations from the regular form will not appear to have been made by some method of contraction or abbreviation similar to those which

as, *pitun*, *piſað* *ye wot*, or *know*; *nýton*, *nuuton*, *ný-tað* *ye know not*. It is sometimes read *putaſ* *ye know*, and by the poets *putoð*, for they often use the termination *oð* instead of *að*.

The plural persons often end in the same manner as the first person singular, especially when the Saxon pronoun is placed after the verb: as, *ſpæt ete pe*, *what shall we eat*; *ſu fleo ge*, *how shall you fly*.

If there be a double consonant in the verb, one is always rejected, in forming the persons, when another follows: as, *ſpillan to spill*, *ſpilſt ſpilleſt*, *ſpilð ſpilleth*, *ſpilde ſpilled*. Where it would be too harsh to add *ſt* and *ð* to the bare root, an *e* is inserted; but only in the indefinite tense; as, *naman to name*, *nameſt*, *nameð nameth*:— the perfect is regularly formed *nemde named*; and so is the perfect participle *nemned named*.

REGULAR VERBS.

74. Verbs are regular when they form their perfect tense in *ed*, *ede*, *oð*, or *ode*, and perfect participle in *að*, *æð*, *eð*, *ið*, *oð*, *uð*, or *yð*, according to the preceding rules.

75. THE CONJUGATION²¹ OF A REGULAR VERB.

The Principal Parts.

<i>Infinitive.</i>	<i>Perfect.</i>	<i>Perf. Participle.</i>
<i>Luſ-ian to love</i> ,	<i>luſ-ode loved</i> ,	<i>luſ-oð loved</i> .
<i>Bæpn-an to burn</i> ,	<i>bæpn-de burned</i> ,	<i>bæpn-eð burned</i> .

have been pointed out above among the regular verbs. The common termination of the participle in *en* is clearly a substitution for *ed*, probably for the sake of a more agreeable sound, and it is often shortened, as *ed* has been shown to be, by transposition. Thus *drawen*, *knownen*, *boren*, *stolen*, were changed into *drawne*, *knowne*, *borne*, *stolne*. Essay, p. 24.

²¹ For an explanation of the modification of the ancient Anglo-Saxon and modern English verbs, see note ²⁰.

INDICATIVE MOOD.

*Indefinite Tense*²².

SING. Ic luf-ize ²³	<i>I love or shall love</i>
Du luf-aȝt ^a	<i>thou lovest or shalt love</i>
He, heo, or hit luf-að ^b	<i>he, she, or it loveth, &c.</i>
PLUR. ƿe luf-iað ^c	<i>we love or shall love</i>
Ge luf-iað	<i>ye or you love or shall love</i>
Hi luf-iað	<i>they love or shall love.</i>

^a luf-ert and -ȝt.

like the first person singular, and

^b luf-eð and -ð.

end in en, on, and un, as well as að.

^c The persons in the plural are

See Obs. on the persons of verbs.

Perfect Tense. -ed, have²⁴.

SING. Ic luf-ode ^a	<i>I loved</i>
Du luf-oderȝt ^b	<i>thou lovedst</i>
He, heo, or hit luf-ode	<i>he, she, or it loved.</i>

^a luf-eðe.^b luf-oderȝ in Dano-Saxon.

²² In Anglo-Saxon the future form is the same as the present, without any auxiliary: for example, St. John xvi. 2. Ði ðuð eoƿ oƿ ȝeromnungum. ac ȝeo tid cȳmð ꝥ ælc ƿe eoƿ oƿȝlyhð. ƿenð ꝥ he ðenize Gode. *They shall put you from the synagogue: and the time shall come that every one who slayeth you, will think that he serveth God.*

The words Ic pille, ȝceal, &c. generally signify volition, obligation, and injunction, rather than the property of time. Sometimes, however, they have some appearance of denoting time; as, Ðu ȝcealt ȝpeltan, *Thou shalt die, or thou oughtest to die.*

²³ The present tense is also formed by the neuter verb eom, *I am*, and the present participle; as,

Ic eom lufiende	<i>I love, am loving, or do love</i>
Ðu eart lufiende	<i>thou lovest, art loving, or dost love</i>
De ȝȝ lufiende	<i>he loveth, is loving, or doth love.</i>
&c.	&c.

In Dano-Saxon this tense is inflected thus,

SING. Ic luf-iza, -izo	<i>I love</i>
Ðu luf-izeȝ, -izaȝ	<i>thou lovest</i>
De luf-iza, -izaȝ, -eȝ, -iȝ	<i>he loveth,</i>
PLUR. ƿe luf-izaȝ, izeȝ	<i>we love</i>
Ge luf-izaȝ, izeȝ	<i>ye love</i>
Hi luf-izaȝ, izeȝ	<i>they love.</i>

²⁴ The past tense is also formed by the auxiliary ƿaȝ, and the imperfect participles; as,

PLUR. *ƿe* luƿ-odon *we loved*
Ʒe luƿ-odon *ye or you loved*
Ʒi luƿ-odon *they loved.*

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	<i>Ic</i> luƿ-ize	<i>I love</i> ^a	} <i>may, can, might,</i> <i>could, would, or</i> <i>should love</i> ^u .
	<i>Ʒu</i> luƿ-ize	<i>thou love</i>	
	<i>Ʒe, &c.</i> luƿ-ize	<i>he, &c. love</i>	
PLUR.	<i>ƿe</i> luƿ-ion ^b	<i>we love</i>	
	<i>Ʒe</i> luƿ-ion	<i>ye love</i>	
	<i>Ʒi</i> luƿ-ion	<i>they love</i>	

^a *Ʒif* *if*, or *ƿat* *that*, understood.^b *luƿian*.*Perfect Tense*^a.

SING. *Ic* luƿ-ode *I loved*
Ʒu luƿ-ode *thou loved*
Ʒe, heo, or hit luƿ-ode *he, she, or it loved.*

PLUR. *ƿe* luƿ-odon^b *we loved*
Ʒe luƿ-odon^b *ye loved*
Ʒi luƿ-odon^b *they loved.*

^a This tense is also often inflected like the past tense indicative.^b *luƿ-eon*.

IMPERATIVE MOOD.

SING. *Luƿ-a þu* *love thou.*
 PLUR. *Luƿ-iað*^a *Ʒe love ye.*

^a -ize ; as *luƿ-ize*. Also *luƿ-aƷ Ʒe*, and *luƿ-eƷ Ʒe*, *love ye*, in *Dano-Saxon*.

Ic ƿæƷ luƿiende *I loved, did love, or was loving*
Ʒu ƿæƷe luƿiende *thou lovedst, didst love, or wast loving, &c.*

In this tense *ƿat*, from *ƿatan* to *know*, has the same signification as the present *Ic ƿat*, *I know* ; *þu ƿatƷt*, *thou knowest*,—as if *ƿateƷt*.

^u *Duty, will, power, &c.* were generally expressed in *Saxon*, as in modern *English*, by the verbs *mæg may*, *miht might* or *could*, *Ʒeold, should*, *mot can*, *may*, *moƷt, must*, &c. (*Etymology*, 87, 92, 93, 94, and 95), governing an infinitive mood ; as, *Ʒægert luƿian*, *thou mayest love*. But it is sometimes expressed by the termination as above, *þ þu luƿize*, *that thou love*, or *that thou mayest love*.

INFINITIVE MOOD.

*Indefinite Tense—to.*Luf-ian or luf-izean *to love.*

There is another form of the infinitive ^{as}, which has a more extended signification : as, Ðýτ ιρ τιμα το λυφιεννε, *It is time to love.*

To, about to; of, in, and to -ing; to be -ed.

Lufienne or lufizienne *to love, about to love, of, in, and to loving; and to be loved.*

PARTICIPLES.

*The Imperfect Participle -ing.*Luf-iande ^a *loving.*

^a It frequently ends in iende : as, luf-icende.

*The Perfect Participle -ed, &c.*Luf-od ^a *loved.*

^a This participle also ends in -ad and -ed as well as -od.

^{as} This infinitive mood corresponds to the gerunds, supines, and participles in Latin : as,

Gerunds.

Legen-di ;	Ðit ιρ τιμα το παδanne, <i>It is the time of reading.</i>
Converten-do ;	{ Ne elca þu το γεκυρpanne το Gode, <i>Be not slow in turning to God.</i>
Aman-dum ;	Uι ιρ το λυφιενne, <i>We are to love, we must love.</i>

Supines.

Perdi-tum ;	Com þu uι το πορρillanne, <i>Art thou come to destroy us?</i>
Dict-u ;	It ιρ eapelic το cρæpanne, <i>It is easy to be said.</i>

Participles Future.

Ventu-rus ;	{ Eapt þu ye þe το cumenne eapt, <i>Art thou he who art to come?</i>
Accusan-dus ;	{ For þeoι he bið το pρoιanne. oþþe το ρleanne. oþþe
Occiden-dus ;	{ το alýanne, <i>For he must be proved a thief, or slain,</i>
Liberan-dus.	{ or released. See Etymology, 89, Note ³¹ .

Com, with an infinitive, denotes a sort of duty : as, Be ιρ το λυφιενne, *He is to love or ought to love.* With the active participle, it expresses a definite point of time, as in English : for example, Nu þu þuy glæðlice

76. As an example of the inflection of a regular verb, *lufian to love* is given, because it is the word generally adopted; but having a *ȝ* inserted between *i* and *e*, it is not so regular as many other words; for instance, *Bæpnan to burn*; *Cennan to know*; and *Fýllan to fill*.

BÆRNAN to burn is thus conjugated:

INDICATIVE MOOD.

Indefinite Tense.

SING.	Ic bæpne	<i>I burn or shall burn</i>
	Du bæpnyrt	<i>thou burnest or shalt burn</i>
	He, heo, or hit bæpnð	<i>he, &c. burneth &c.</i>
PLUR.	Ʒe bæpnað ^a	<i>we burn or shall burn</i>
	Ge bæpnað	<i>ye or you burn or shall burn</i>
	Hi bæpnað	<i>they burn or shall burn.</i>

^a bæpne.

Perfect Tense -ed—have.

SING.	Ic bæpnðe	<i>I burned</i>
	Du bæpnðert	<i>thou burnedst</i>
	He, heo, or hýt bæpnðe	<i>he, she, or it burned.</i>
PLUR.	Ʒe bæpnðon	<i>we burned</i>
	Ge bæpnðon	<i>ye or you burned</i>
	Hi bæpnðon	<i>they burned.</i>

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	Ic bæpne	<i>I burn^a</i>
	Du bæpne	<i>thou burn</i>
	He, heo, or hit bæpne	<i>he, she, or it burn.</i>

^a Gif if, or þat that, understood.

to uȝ ȝƿƿecende eaƿt, *Now when thou art speaking so joyfully to us.*
 De mid him ȝƿƿecende ƿæȝ, *He was speaking to him. &c. &c.* Deo
 mid þam healfan dæle beƿopan þam cýninge ƿapende ƿæȝ. ȝƿilce heo
 ƿleonde ƿæpe, *She (Thamyris) with half her troops was going before*
the king (Cyrus) as if she were fleeing. (Oros. ii. 4.) Ic ȝa ƿæðan, *I*
go to read. Rask's Grammar, p. 74, sect. 42.

PLUR. *Ʒe bæpnon we burn*
Ge bæpnon ye burn
Ʒi bæpnon they burn.

Perfect Tense.

SING. *Ic bæpnde I burned^a*
Du bæpnde thou burned
He, heo, or hit bæpnde he, she, or it burned.
 PLUR. *Ʒe bæpndon we burned*
Ge bæpndon ye burned
Ʒi bæpndon they burned.

^a *Gif if, or Ʒat that, understood.*

IMPERATIVE MOOD.

SING. *Bæpn þu burn thou*
 PLUR. *Bæpnað^a Ʒe burn ye.*
^a *bæpne.*

INFINITIVE MOOD.

Bæpnan to burn
Bæpnenne to burn, about to burn, &c.

Imperfect Participle.
Bæpnende burning.

Perfect Participle.
Bæpned burned.

IRREGULAR VERBS.

77. A verb is called irregular when it does not form its perfect tense in *ed, eðe, oð, ode*; and perfect participle in *að, æð, eð, ið, oð, uð, or Ʒð²⁷*; as,

<i>Infinitive.</i>	<i>Perf. Tense.</i>	<i>Perf. Part.</i>
<i>ƷƷitan to write.</i>	<i>ƷƷat wrote.</i>	<i>ƷƷiten written.</i>
<i>&c.</i>	<i>&c.</i>	<i>&c.</i>

²⁷ See Etymology, 74.

In Anglo-Saxon, most verbs²⁸ being of one syllable after the rejection of the infinitive terminations, or those of one syllable besides the prefixes *a*, *be*, *for*, *ge*, &c. as well as a few of more syllables than one, are irregular. A complete list of these verbs would be long and troublesome; but the following general observations on the formation of the past tense and perfect participle of monosyllabic verbs, will considerably reduce it, and be very useful to the student.

78. Verbs that become monosyllables after casting away the infinitive termination, when the remaining vowel is *a*, often change it into *o*, and occasionally into *eo*; and *ea* generally into *eo*, in the past tense; while the vowel in the perfect participle remains unchanged: as,

<i>Inf.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
Standan <i>to stand</i>	Stod <i>stood</i>	Standen <i>stood</i>
Ʒapan <i>to dig</i>	Ʒop <i>dug</i>	Ʒapen <i>digged</i>
Fapan <i>to go</i>	Fop <i>went</i>	Fapen <i>gone</i>
Ʒapan <i>to crow</i>	Ʒeop <i>crew</i>	Ʒapen <i>crowed</i> [<i>en.</i>]
Dealdan <i>to hold</i>	Deold <i>held</i>	Dealden <i>held or hold-</i>
&c.	&c.	&c.

79. Verbs that have *e* or *eo* before the letters *ll*, *lȝ*, *lt*, *pp*, *pp*, *ppȝ*, and the like, have *ea*—and in a few cases *æ*—in the past tense, and *o* in the perfect participle: as,

<i>Inf.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
DeƷpan <i>to dig</i>	DeaƷ <i>dug</i>	DolƷen <i>dug</i>
DeƷpan <i>to help</i>	DeaƷ <i>helped</i>	DolƷen <i>helped</i>
BƷecan <i>to break</i>	BƷæc <i>broke</i>	BƷocen <i>broken</i>
Tepan <i>to tear</i>	Tæp <i>tore</i>	Topen <i>torn.</i>
&c.	&c.	&c.

But *e* before a single consonant, or before a double consonant differing from the above, is often changed into

²⁸ Mr. Rask makes a second conjugation of verbs which have the perfect of *one* syllable, and form the perfect participle in *en*. But as the personal inflections are similar to other verbs, it is not necessary to make a separate conjugation of them.

æ in the perfect tense ; while the perfect participle remains like the infinitive : as,

<i>Inf.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
Fretan <i>to fret</i>	Fræt <i>fretted</i>	Fretan <i>fretted</i>
Metan <i>to meet or paint</i>	Mæt <i>painted</i>	Metan <i>painted</i>

80. Verbs that have *i* before the double consonants *nn*, *ng*, *nc*, *nd*, *mb*, *mp*, &c. often change the *i* into *a* in the past tense; and into *u* in the past participle : as,

<i>Inf.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
Spinna <i>to spin</i>	Span <i>spun</i>	Spunnen <i>spun</i>
Singan <i>to sing</i>	Sang <i>sang</i>	Sungen <i>sung</i>

Those that have *i* before a single consonant also change the *i* into *a* in the perfect tense; the perfect participle is like the infinitive, or in *u* ; as,

<i>Inf.</i>	<i>Perf. Tense.</i>	<i>Perf. Particip.</i>
Bidan <i>to abide</i>	Bað <i>abode</i>	Biden <i>abode</i>
Dripan <i>to drive</i>	Draþ <i>drove</i>	Dripen <i>driven</i>
Niman <i>to take</i>	Nam <i>took</i>	Numen <i>taken</i>

For a list of most of the irregular verbs, which will not conform to these observations, see sect. 99, at the end of the verbs.

Formation of Persons in irregular Verbs.

81. The personal terminations are most commonly like those in regular verbs : as, *Ic stande I stand*, *þu standest thou standest*, *he standeð he standeth*. Plur. *pe, ge, hi standað we, ye, they stand*.

82. The first vowel in the verb, however, is often changed in the *second* and *third* persons of the singular in the indefinite tense; but the plural persons retain the same vowel as the first person singular.

a is generally changed to *æ*, and sometimes to *e* or *ý*.

e, *ea*, and *u* often become *ý*, and sometimes *i*.

o is converted into *e*.

u or *eo* becomes *ý*.

The other vowels, *i* and *ý*, are not changed.

From *Bacan to bake*, we have *Ic bace I bake*, þu bæcȳt *thou bakest*, he bæcð *he baketh*. Plur. *pe, ge, hi bacað we, ye, they bake*.

From *Standan to stand*, we also sometimes find *Ic ſtande I stand*, þu ſtenȳt *thou standest*, he ſtent *he standeth*. The plural as above.

From *Etan to eat*, we have *Ic ete I eat*, þu ȳtȳt *thou eatest*, he ȳt *he eateth*. Plur. *pe, ge, hi etað we, ye, they eat*.

From *Sceotan to shoot*, are formed *Ic ſceote I shoot*, þu ſcȳtȳt *thou shoote t*, he ſcȳt *he shooteth*. Plur. *pe, ge, hi ſceotað we, ye, they shoot*.

From *Býpnan to burn*, are formed *Ic býpne I burn*, þu býpnȳt *thou burnest*, he býpnð *he burneth*. Plur. *pe, ge, hi býpnað we, ye, they burn*.

83. The same observations that were made on the formation of the third person of regular verbs ending in *dan, ran, tan, &c.* (see Etymology, sect. 73), will be applicable here: as, *Ic riðe I ride*, he riȳt or riðeð *he rides*; *Ic cpeðe I say*, þu cpȳtȳt *thou sayest*, he cpȳð *he saith*; *Ic ceoſe I choose*, þu cȳtȳt *thou choosest*, he cȳtȳt *he chooses*;—and in *etan to eat*, above.

Verbs that have *c, cc, and ȝ* before the infinitive termination, often change these letters into *h* when they are followed by *ȳ*: as, *Racan to reach*, *pæhte he reached*, *pahton we, ye, they reach*. The *c* is not changed before other letters: as we find *þu pacȳt thou reachest*, and *he pacað he reaches*; *Læcan to take hold of*, *læhte he took hold of*; *ſtpeccan to stretch, or strew*, *ſtpehton we, ye, they strewed* (Matt. xxi. 8); *Briȝan to bring*, *bpoht, bpohte I or he brought*, *bpohton we, ye, they brought*. See Orthography, sect. 12.

84. The persons in the perfect tense are often formed like regular verbs; but the second person singular more frequently ends in *e*: as from *Bacan to bake*, we have the past tense *Boc*. (See Etymology, sect. 78.)

Perfect Tense.

SING.	Ic boc	<i>I baked</i>
	Ðu boce	<i>thou bakedst</i>
	He, heo, or hit boc	<i>he, she, or it baked.</i>
PLUR.	Ʒe bocon	<i>we baked</i>
	Ge bocon	<i>ye baked</i>
	Hi bocon	<i>they baked.</i>

85. Verbs that have u or o after the first vowel in the *perfect participle*, often have u in the second person singular and all the plural persons of this tense; the third person singular, as in regular verbs, is like the first: as,

Perfect Tense.

SING.	Ic rang	<i>I sang</i>
	Ðu runge	<i>thou sangest</i>
	He, heo, rang	<i>he or she sang.</i>
PLUR.	Ʒe rungon	<i>we sang</i>
	Ge rungon	<i>ye sang</i>
	Hi rungon	<i>they sang</i>

Sometimes *Ʒt* is joined to the second person singular: as, Ic fand *I found*, þu funde or fundeƷt *thou foundest*, &c.

THE IMPERATIVE MOOD.

86. Verbs of one syllable terminating in a vowel, have an *h* annexed to them; and those in *Ʒ* generally change the *Ʒ* into *h*, in all parts of the verb, as well as in the imperative mood: as, Ʒpean *to wash*; Imperative Ʒpeah *wash*; Perfect tense, Ʒpoh *washed*. Stigan *to mount*; Perfect tense, Ʒtah.

DEFECTIVE VERBS.

87. Verbs that are deficient in tense or person are properly called *defective*: such as, mot *can*; moƷt *must*, &c.

The Greeks and Romans expressed the most common modes of action or existence by inflection; but the Anglo-Saxons generally denoted them by the following *irregular* and *defective* verbs.

88. Simple *affirmation* or *existence* is denoted by *peran* or *beon* *to be*, or *peopðan* *to be* or *to be made*²⁹.

1st. *ƿESAN* *to be* is thus conjugated :

Infin. *Indef.* *Perf.* *Perf. Particip.*

ƿeran *to be.* *Eom* *am.* *ƿær* *was.* *ƿeren* or *geƿeren* *been.*

²⁹ α The Anglo-Saxon substantive verb is composed of several verbs. We can trace no fewer than five in its different inflections.

I am . . . *eom*, *eart*, *ýr*, *rynd*, *rynd*, *rynd*,
I was . . . *ƿær*, *ƿære*, *ƿær*, *ƿæron*, *ƿæron*, *ƿæron*,
 beo, *býrt*, *býð*, *beoð*, *beoð*, *beoð*.

The infinitive is *beon* or *peran* *to be*.

These are the common inflections of the above tenses; but we sometimes find the following variations :

For *I am*, we sometimes have *eom*, *am*, *om*, *beo*, *ap*, *ry* ;

For *thou art*, we have occasionally *eart*, *arð*, *birt*, *er*, *ry* ;

For *he is*, we have *ýr*, *býð*, *ry* ;

And for the plural we have *rynd*, *ryndon*, *rynt*, *rien*, *beoð* and *bipon*.

In these inflections we may distinctly see five verbs, whose conjugations are intermixed.

Eom, *er*, *ýr*, are of one family, and resemble the Greek εἰμι.

Ap, *arð*, and *am*, *apou*, proceed from another parent, and are not unlike the Latin *eram*.

Sý, *ry*, *ry*, *rynd*, are from another; and recall to our minds the Latin *sum* and *sunt*.

ƿær, *ƿære*, *ƿær*, *ƿæron*, seem referable to another branch, of which the infinitive *peran* was retained in the Anglo-Saxon.

Beon, *birt*, *bíð*, *beoð*, belong to a distinct family, whose infinitive *Beon* was kept in use.

But it is curious to consider the source of the last verb *Beo*, and *Beon*, which the Flemings and Germans retain in *ik ben* and *ich bin* *I am*.

The verb *Beo* seems to have been derived from the Kimmerian or Celtic language, which was the earliest that appeared in Europe; because the Welsh, which has retained most of this tongue, has the infinitive *Bod*, and some of its inflections." *Turner's Hist. of the Anglo-Saxons*, 8vo, vol. i. p. 582.

INDICATIVE MOOD.

Indefinite Tense—am.

SING.	Ic eom ^a	<i>I am</i>
	Đu eapt ^b	<i>thou art.</i>
	Đe, heo, or hit ī ^c	<i>he, she, or it is.</i>
PLUR.	ƿe ȝyndon ^d	<i>we are</i>
	Ge ȝyndon	<i>ye are</i>
	Đi ȝyndon	<i>they are.</i>

^a eam, am, om; ap; ȝi, ȝy.^b apð; ȝi; eȝ.^c ȝȝ; ȝi.^d ȝind, ȝint, ȝin, ȝien, ȝient, ȝeon, ȝie; ȝyndon, ȝindon, ȝyndon, ȝendon, ȝendon; apon.*Perfect Tense—was, have been or had been.*

SING.	Ic ƿær ^a	<i>I was, have or had been</i>
	Đu ƿære ^b	<i>thou wast, hast or hadst been</i>
	Đe, &c. ƿær ^a	<i>he, &c. was, has or had been.</i>
PLUR.	ƿe ƿæron ^c	<i>we</i>
	Ge ƿæron	<i>ye</i>
	Đi ƿæron	<i>they</i>

} *were, have or had been.*^a ƿære, in 3rd person ƿar.^b ƿær; uuer, uier, uær, ƿer, in Dan.-Sax.^c ƿærun, ƿærum, ƿærun.

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	Ic ȝy ^a	<i>I be</i>
	Đu ȝy	<i>thou be</i>
	Đe, heo, or hit ȝy	<i>he, she, or it be.</i>
PLUR.	ƿe ȝyn ^b	<i>we be</i>
	Ge ȝyn	<i>ye be</i>
	Đi ȝyn	<i>they be.</i>

^a ȝeo, ȝio, ȝig, ȝie, ȝe.^b ȝion, ȝeon.*Perfect Tense.*

SING.	Ic ƿære ^a	<i>I were, or would be</i>
	Đu ƿære	<i>thou wert, or would be</i>
	Đe, heo, or hit ƿære	<i>he, &c. were, or would be.</i>

^a ƿere.

PLUR. *ƿe* ƿæron^a *we were, or would be*
Ʒe ƿæron *ye were, or would be*
Ʒi ƿæron *they were, or would be.*

^a ƿær-an, -en, -un, ƿære.

IMPERATIVE MOOD.

SING. *Si*^a þu *be thou.*

PLUR. *Si*^b Ʒe *be ye or you.*

^a Ʒý, ƷiƷ, ƷeƷ or Ʒær. ^b Ʒien, Ʒere, ƷoƷaƷ, ƷoƷað or ƷeƷað.

INFINITIVE MOOD.

Indefinite Tense.

ƿeran^a *to be.* *ƿeranne*^b *about to be, &c.*

^a ƿær-an and ƿoƷa, ƿoƷa, ƿoƷan, ƿepe, Ʒie in Dan.-Sax.. ^b ƿoƷanne.

Imperfect Participle.

ƿerende being.

Perfect Participle.

ƿeren, Ʒeperen been.

2dly. BEON *to be*³⁰ is thus conjugated :

Infinitive.

Indefinite.

89.

Beon *to be.*

Beo *am, or shall be.*

³⁰ Mr. Webb has the following remarks on the neuter verb *to be*.

“The verb *to be* in most languages is defective ; either not being furnished with all the moods and tenses of other verbs, as in the Greek *εἰμι* ; or, in order to include them, comprising various discordant elements, as in the Latin *sum* ; the different parts of which have been shown by Mr. Turner (*History of the Anglo-Saxons*, vol. i. p. 582,) to proceed from several different radical words.

“The English neuter verb is likewise composed of several distinct elements ; as *be, am, are, was, &c.* : and the question is, What is their etymological origin and primitive meaning ?

“Does the neuter verb, in all the forms it assumes in different languages, inherently signify *to be* ? Does it natively contain the modern, philosophical, abstract idea of Being, or Existence in itself, and separately from the subject that is said to be, or to exist ? Or is that abs-

Indefinite Tense—am, or shall be.

SING. Ic beo ^a	<i>I am, or shall be</i>
Du byrt ^b	<i>thou art, or shalt be</i>
He, heo, or hit byð ^c	<i>he, she, or it is, or shall be</i>

^a beom, biom.^b byrt.^c bið, beoð, beo.

tract idea a refined and improved addition to its primitive meaning, produced by our association of ideas ?

“The result of a patient investigation of the subject is in favour of the latter supposition, and leads to the belief that the different roots of the neuter verb *to be* originally signify to live, to grow, to dwell, to stand, &c. but not *to be* in the modern metaphysical sense of that term.

“The first step in the inquiry was to write the verb itself, in parallel columns, in as many languages as lay within reach, the more easily to discover their resemblance or dissimilarity, and especially their common radicals ; for the slightest inspection was sufficient to observe that they had to a great extent a kindred origin : it was intended more fully to examine these radicals afterwards.

“But whilst that list of verbs was completing, some circumstances were noticed tending to illustrate the main object of inquiry.

“The first glimpse of light on the primitive meaning of any part of the neuter verb was caught from the Italian past participle *stato been* ; which is evidently derived from the Latin *status stood*—the past participle of the verb *sto I stand*. This word *stato stood*, occurs in that part of the verb where we say *been*, and answers the same purpose. That circumstance led to the notice of one similar in the imperative of the Latin *sum I am*, which is *Sis, es, esto ; Sit, esto, &c.* ; where *Esto, este, estote* are evidently derived from the Latin preposition *è out, from*, and *sto I stand*. So that the Latin imperative is either *Be thou, or Stand thou ; let him be, or let him stand ; according to the pleasure of the speaker.*

“The next remark was, that the Spanish verb *estar, Latin stare to stand*, may be used in all its moods and tenses indifferently with the verb *Ser to be*. So that a Spaniard may say either *I am, or I stand ; I was, or I stood ; being convicted, or standing convicted ; having been there, or having stood there, &c.*

“These few obvious instances, in which *Being and Standing* are used as convertible terms (though it must not be hence imagined that they are synonymous), suggested the idea that some parts of what is used as the substantive verb in different languages, did not originally and necessarily convey the refined idea of simple abstract *Being*, but of some more sensible attribute ; as, *standing, living, growing, &c.*

“The clue appeared to be now obtained : the only point was to follow, with caution and perseverance, the track it disclosed through

PLUR. *ƿe beoð^a we are, or shall be*
Ʒe beoð ye are, or shall be
Ʒi beoð they are, or shall be.

^a *bipon* and *beoþan* in Dano-Saxon.

the whole labyrinth ; or, at least, through so much of it as might assist in explaining the English neuter verb. Other circumstances soon presented themselves tending to illustrate and confirm the preceding hypothesis.

"The Latin indicative preterperfect *Fui I have been*, is from the verb *Fuo I am* ; which, though now become obsolete, was once in good and general use, and evidently derived from the Greek verb *φύω I grow* : thus the Latin *Fui* means *I grew*, or *I have grown* : the potential imperfect *Forem I might be*, is also from *φύω*, and signifies *I might grow*, or *become* : hence also the infinitive *Fore to grow*, *to become*, used in a future sense, and the participle *Futurus* with the same meaning. Thus another portion of the neuter verb signifies, *I grow*, and *to grow*. *φύω* is also the most probable source of *Fio*, *fieri* ; which, though generally considered as having a passive signification, originally means *to grow*, *to become*. The Gothic verb **ƿAUKƿAN** is translated *fieri*, and may possibly allow of some such analysis.

"The Anglo-Saxon *Beo* was another fragment, which came under consideration the more early as offering the immediate derivation of our identical verb *to be*. The accidental pronunciation of the word *Biography* (biography, the history of the *life* of a person) gave the first intimation of its probable meaning : the consequent reference to the Greek *βίος life*, and *βίω I live*, confirmed the conjecture. It has been further illustrated since by the Gaelic *Beo alive*, *Beothail lively* ; and Psalm cxviii. 17, ' *Ni fuigham bàs, ach maiream beo,* ' *I shall not die, but live, &c.* The Gaelic verb *Bi to be*, is plainly of similar origin and signification. *Ic beo* is, therefore, *I live*, and *Beon to live*.

"The Franco-Theotisc *Bim*, *Pim*, which at first seemed to invalidate this derivation, on a nearer inspection added its own suffrage in its favour : for what is *Bim* but a derivative from *βίω* when turned into a verb in *μι*, viz. *βίωμι* ? which is easily analysed into *βίος life*, and *μι to me*, compounded into *βίωμι, βίωμι life to me* ; i. e. by association of ideas, and adapted to a verbal signification, *I live*.

"The Hebrew *Hajah*, *fuit he was*, suggested a similar explication by its near resemblance to *CHajah*, *vixit he lived*.

"The illustration of *Beo* opened the way to the explanation of the Dutch *Ʒijn to be*, and the Spanish *Soy I am*, with their numerous kindred. The Greek *ζῆν to live*, pronounced *zeen* ; *ζᾶω* and *ζῶω I live*, from *ζῶη life*, evidently presented either the root itself, or a synonym of equal value. The German *Seyn to be*, *Sind we are* ; the Franco-Theotisc *Siin*, *Siin to be*, *we are* ; the Gothic and Anglo-Saxon *Sindon*

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	Ic beo	<i>I be,</i>	} <i>may, can,</i> <i>should be,</i> <i>&c.</i>
	Đu beo	<i>thou be,</i>	
	He, heo, or hit beo	<i>he, she, or it be,</i>	
PLUR.	Ʒe beon	<i>we be,</i>	
	Ʒe beon	<i>ye be,</i>	
	Đ1 beon	<i>they be,</i>	

we are,—probably the Gothic **SIGNM** and **SIGAN**, the *g* being softened into *y*;—the Spanish *Siendo, sido, ser being, been, to be*; the Italian *Sii or sia tu be.thou*; the French *Suis, sois, serai I am, I should be, I shall be*; the Latin *Esse to be*, from the participle *εζην, ης, η*, in the Doric dialect, with many others, evidently derive their existence from the same common source, and originally signify, *I live, to live, &c.*

“The Greek *ζαω* regularly changes into a verb in *μι*: as *ζωη life, μοι to me, make ζωημοι life to me, I live*; which, contracted for greater facility of pronunciation, may become either *ζωμι* or *ζημι*: the latter is its present actual form, and points at once to the Latin *Sim* and *Essem I may be, I should be*; whilst in the form of *ζωμι* it as readily directs to *Sum, sumus I am, we are*, in the same language, which were anciently written *Som, somos*.

“The Spanish *Somos*, the French *Sommes*, and the Italian *Siamo* *we are*, with their immediate dependents, hence date their commencement.

“Thus the Latin *Sum*, in its native signification, means *I live*, and consequently the same original idea essentially pervades its compounds and derivatives.

“The English word *am* was at once admitted to descend either in a direct line from the Greek *ειμι I am*, or from a kindred stock: the analysis of *ειμι* was then necessary to develope the primitive meaning of both: *αι* *always, ever*, though now only used as an adverb, must once have had a substantive meaning, which was most probably *time, life*, or something equivalent; and on this supposition the whole becomes intelligible: *αι* *time, life, μοι to me, make*, when combined, *αιμοι time to me, life to me*; which, adapted to a verbal signification, means *I live*; and, by subsequent orthographical changes, was written and spelt *ειμι I live*; that is, in improved philosophical language, *I am*.

“The English word *is* comes from *σις thou art*, the second person singular of *ειμι*, which is compounded in a similar manner: *αι* *time,*

IMPERATIVE MOOD.

SING. Beo þu *be thou.*PLUR. Beon* *ge be ye.*

* beð, beoð, in Dano-Saxon beoþan.

life, σοι *to thee*, form αἰσσι *time to thee, life to thee*, i. e. with a verbalized signification, *thou livest*; which, written with the uniform orthographical abbreviation, becomes εις, the parent of our word *is*, the Latin *Es*, *est*, &c. and signifies, *thou livest, he lives*, i. e. in modern usage, *Thou is, he is*.

"Nouns, or nouns and verbs, constitute the primitive elements of language. Those members of the substantive verb which have been mentioned appearing to spring more immediately from verbs in some other language, suggested the inquiry, whether some portions, which did not present a very obvious *verbal* origin, might not be more readily traced to nouns of perhaps similar meaning to the forementioned verbal radicals.

"The French participles *Êté been*, *Etant being*, indicate their connexion with the Latin *ætas* (from the Greek *ἡτος* *a year*) *age, time, life*, and naturally take the verbalized meaning *lived, living*. *Etois I was*, and *Etre to be*, are evidently scions of the same stock.

"The investigation as yet has been conducted no further; no satisfactory, at least decisive conclusion having hitherto been attained, as to the etymology of the words *Was*, *Are*, and *Were*. The most that can be proposed is a more or less probable conjecture.

"*Was*.—May this word be supposed to come, by a different pronunciation, from the Gaelic verb *Fas to grow*? F, V, and W are letters of the same organ, and often interchange: thus *Fas*, *vas*, and *was*, are exactly the same word in the mouths of different persons of different nations. The Icelandic *Þu vasa*; the Franco-Theotisc *Ze uuesanne*, *wesan*, *woſan*; the Dutch *Wacren*, &c.; must be considered as of the same family.—May not *was* be more easily derived from the Gothic **VAHSGAN** *to grow*, the past tense of which is **VAHSA** *he grew*:—this *wohs*, *wos*, and *was*, have all the same sound? Hence also the Saxon *piſan* or *peſan to be*, by a simple orthographical variation.

"*Are*.—Icelandic and Danish *er*; and *Were*—Icelandic and Danish *var*, *vere*; German, *war*, &c.—Do these words indicate any relationship to the German *ſere*, and the Anglo-Saxon *ſep a man*, adapted to a verbal sense? Or to the Greek *εαρ the spring*, whence the Latin noun *Ver*, and verb *Vireo to spring, to grow like the grass*? If the latter conjecture be preferable, then *are* and *were* take the signification of *to grow*, in their verbalized meaning."

INFINITIVE MOOD.

*Indefinite Tense.*Beon^a *to be*Beonne^b *about to be, &c.*³¹^a bien, bian, byan, and bien in Dano-Saxon.^b bionne.*Imperfect Participle.*Beonde *being.*

3dly. *ƳEORÐAN*, *GeƳeorþan*, or *Ƴýrþan* *to be, or to be made or done*, is thus conjugated :

*Infinitive.**Indefinite.*90. *Ƴeorþan* *to be, &c.**Ƴeorþe* *am, or am made.**Perfect.**Ƴearþ* *was, or was made.* *Ƴorþen* or *Ƴeorþen* *made.*

INDICATIVE MOOD.

Indefinite Tense.

SING. Ic³² *Ƴeorþe* *I am, shall be, or am made*
 Du *ƳeorþeƳt* *thou art, shalt be, or art made*
 He, &c. *Ƴeorþeþ* *he, &c. is, shall be, or is made.*

³¹ This is the infinitive mood derivative, and answers to the gerunds, supines, and participles in Latin : as, *existendi* of *being*, *existendo* in *being*, *existendum* to *be*, *futurus* about to *be* : *Uit* *is time to beonne*, *it is time to be*, *tempus est existendi*. *Uj* *is hepe to beonne*, *existendum vel manendum est nobis hic*, *we must be here*. *Se þe Ƴceal beonne*, *futurus*, *he that shall be*. *God Ƴj Ƴj hepe to beonne*; or in the Cotton MS. *God Ƴj Ƴj heƳ to Ƴorþanne* (Matt. xvii. 4), *bonum est nos esse hic*, *it is good for us to be here*. *Ƴilniaþ Ƴimle to beonne*, *cupiunt semper existere*, *they wish always to be, or live*. See p. 153, Note ²⁶.

³² It is also conjugated,

SING. Ic *Ƴurþe*, *Ƴýrþe*, *Ƴurþe*Du *ƳurþeƳt*, *ƳýrþeƳt*, *Ƴýrþt*He *Ƴeorþe*, *Ƴurþe*, *Ƴýrþe*, *Ƴýrþþ*.PLUR. *Ƴe Ƴeorþon*, *Ƴearþon*, -an, -en, *Ƴeorþað*, *Ƴurþað*He *Ƴeorþe*, *Ƴeorþeþ*, *Ƴeorþeþ*, -aðHi *Ƴeorþon*, *Ƴeorþon*, -an, -en, -un, *Ƴeorþað*, *Ƴurþað*.

PLUR.	ƿe ƿeopþað	<i>we</i>	} <i>are, shall be, or are made.</i>
	Ʒe ƿeopþað	<i>ye</i>	
	Ði ƿeopþað	<i>they</i>	

Perfect Tense.

SING.	Ic ƿearð ³³	<i>I was, or was made</i>
	Ðu ƿearþert	<i>thou wast, or wast made</i>
	He, &c. ƿearð	<i>he, &c. was, or was made.</i>
PLUR.	ƿe ƿeopdon ^a	<i>we were, or were made</i>
	Ʒe ƿeopdon ^b	<i>ye were, or were made</i>
	Ði ƿeopdon ^c	<i>they were, or were made.</i>

^a ƿeopðan, -en, ƿurdon, -an, -en.^b ƿeþðeð.^c ƿeopðan, -en, ƿurdon, -an, -en.

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	Ic ƿeopþe	<i>I be, &c.</i>
	Ðu ƿeopþe	<i>thou be, &c.</i>
	He, heo, or hit ƿeopþe	<i>he, she, or it be, &c.</i>
PLUR.	ƿe ƿeopþon	<i>we be, &c.</i>
	Ʒe ƿeopþon	<i>ye be, &c.</i>
	Ði ƿeopþon	<i>they be, &c.</i>

Perfect Tense.

SING.	Ic ƿurðe	<i>I were, &c.</i>
	Ðu ƿurðe	<i>thou wert, &c.</i>
	He, heo, or hit ƿurðe	<i>he, she, or it were, &c.</i>
PLUR.	ƿe ƿurdon	<i>we were, &c.</i>
	Ʒe ƿurdon	<i>ye were, &c.</i>
	Ði ƿurdon	<i>they were, &c.</i>

IMPERATIVE MOOD.

SING. ƿeopð^a þu *be thou, or be thou made.*PLUR. ƿeopþe^b ȝe *be ye, or be ye made.*^a ƿeopþa.^b ƿeopþað.³³ It is also conjugated thus.

SING.	Ic ƿearð	PLUR.	ƿe ƿurdon
	Ðu ƿurðe		Ʒe ƿurdon
	He ƿearð		Ði ƿurdon.

(See Etymology, 85.)

INFINITIVE MOOD.

*Indefinite Tense.*Ʒeopþan *to be, or to be made.*Ʒeopþanne *about to be, &c.**Imperfect Participle.*Ʒeopþende *being, being made or done.**Perfect Participle.*Ʒopþden or Ʒeopþden *been, made, or done.*91. Possession is denoted by HÆBBAN *to have.**Infinitive.*Hæbban *to have*³⁴.*Perfect.*Hæfod, Hæfde *had.**Perfect Participle.*Hæfed or hæfd *had.*

INDICATIVE MOOD.

*Indefinite Tense*³⁵.

SING.	Ic hæbbe ^a	<i>I have</i>
	Du hæbbest ^b	<i>thou hast</i>
	He, heo, or hit hebbað ^c	<i>he, she, or it hath.</i>
PLUR.	Ʒe hæbbað ^c	<i>we have</i>
	Ge hæbbað ^c	<i>ye have</i>
	H1 hæbbað ^c	<i>they have.</i>

^a habbe, hafa, haue.^b hafaft, hæft, hauft.^c habbað, hafað, haueð, hafiað,

and in Norm.-Sax. hafen and hauen.

³⁴ Mr. Tyrwhitt, in his *Essay on the English Language*, observes, that the auxiliary To haven was a complete verb; and, being prefixed to the participle of the past time, it was used to express the preterperfect and preterpluperfect tenses. *I have loved, thou hast loved; we haven or han loved, &c. I hadde loved, thou haddest loved, he hadde loved; we, ye, they, hadden loved.*

³⁵ This tense is used with a perfect participle to express what the Latins called the Preterperfect tense: as, *Ic hæbbe ƷeƷet, poƷui, I*

*Perfect Tense*²⁰.

SING.	Ic hæƿoð ^a	<i>I had</i>
	Ðu hæƿoðeƿt	<i>thou hadst</i>
	He, heo, or hit hæƿoð ^b	<i>he &c. had.</i>
PLUR.	Ƴe hæƿdon ^c	<i>we had</i>
	Ge hæƿdon	<i>ye had</i>
	Ði hæƿdon	<i>they had.</i>

^a hæƿe contracted from hæƿode. ^b heƿt. ^c hæddon, hearƿdon.

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	Ic hæbbe	<i>I have</i>
	Ðu hæbbe	<i>thou have</i>
	He, heo, or hit hæbbe	<i>he, she, or it have.</i>
PLUR.	Ƴe hæbbon	<i>we have</i>
	Ge hæbbon	<i>ye have</i>
	Ði hæbbon	<i>they have.</i>

Perfect Tense.

SING.	Ic hæƿoð ^a	<i>I had</i>
	Ðu hæƿoð	<i>thou had</i>
	He, heo, or hit hæƿoð	<i>he, she, or it had.</i>
PLUR.	Ƴe hæƿdon	<i>we had</i>
	Ge hæƿdon	<i>ye had</i>
	Ði hæƿdon	<i>they had.</i>

^a hæƿe contracted from hæƿode.

IMPERATIVE MOOD.

SING.	Ðaƿa þu	<i>have thou.</i>
PLUR.	Ðabbað ^a ge	<i>have ye.</i>

^a habbaþe.

have set or placed; Ic hane geheopð, audiui, *I have heard*. We, however, in English as in Saxon, call Ic hæbbe, *I have*, a verb of the first person singular, and Ʒeƿet a perfect participle. See Etymology, 60, Note ³; and Etymology, 75, Note ²².

²⁶ A perfect participle is used with this tense to denote, by a periphrasis, the Latin preterpluperfect tense, which the Romans expressed by one word: as, Ðe hæƿoð or heƿt Ʒeƿtoð, steterat, *he had stood*; AƷunƷeun hæƿe, cecinerat, *had sung*.

INFINITIVE MOOD.

*Indefinite Tense.*Hæbban *to have*Hæbbenne *about to have, &c.**Imperfect Participle.*Hæbbende *having.**Perfect Participle.*Hæfed or hæfd *had.*

92. Liberty is expressed by the verb **MAGAN** *to be able.*

*Infinitive.*Magan *to be able.**Indef. Tense.*Mæg *may.**Perfect.*Miht *might.*

INDICATIVE MOOD.

Indefinite Tense.

SING.	Ic mæg	<i>I may, can, or am able</i>
	Du mægest ^a	<i>thou mayst, canst, &c.</i>
	He, &c. mæg	<i>he &c. may, can, or is able.</i>
PLUR.	Ʒe magon ^b	<i>we may, can, or are able</i>
	Ge magon	<i>ye may, can, or are able</i>
	Hi magon	<i>they may, can, or are able.</i>

^a miht, meahht, mage.^b magon, -an, -en, -un; mægen.*Perfect Tense.*

SING.	Ic miht	<i>I might, or could</i>
	Du mihtest	<i>thou mightest, or couldst</i>
	He, heo, or hit miht ^a	<i>he &c. might, or could.</i>
PLUR.	Ʒe mihton	<i>we might, or could</i>
	Ge mihton	<i>ye might, or could</i>
	Hi mihton	<i>they might, or could.</i>

^a mihte, meahhte.

INFINITIVE MOOD.

*Indefinite Tense.*Magan *to be able.*

93. Futurity and Duty are expressed by the verb SCEALAN or SCEOLDAN *to owe* ³⁷.

<i>Infinitive.</i>	<i>Indefinite.</i>	<i>Perfect.</i>
Scealan <i>to owe.</i>	Sceal ³⁸ <i>shall.</i>	Sceold <i>should.</i>

INDICATIVE MOOD.

Indefinite Tense.

SING.	Ic ſceal ^a	<i>I shall</i>
	Ðu ſcealt	<i>thou shalt</i>
	He, heo <i>or</i> hit ſceal ^a	<i>he &c. shall.</i>
PLUR.	ƿe ſceolon ^b	<i>we shall</i>
	Ge ſceolon ^b	<i>ye shall</i>
	Hi ſceolon ^b	<i>they shall.</i>

^a ſcyle. ^b ſceolon, -an, ſchullen, ſculon, ſcýlon.

Perfect Tense.

SING.	Ic ſceold	<i>I should</i>
	Ðu ſceoldest	<i>thou shouldst</i>
	He, heo, <i>or</i> hit ſceold ^a	<i>he &c. should.</i>
PLUR.	ƿe ſceoldon	<i>we should</i>
	Ge ſceoldon	<i>ye should</i>
	Hi ſceoldon	<i>they should.</i>

^a ſceolde, ſceole.

INFINITIVE MOOD.

Indefinite Tense.

Scealan or ſcýlah *to owe.*

³⁷ Mr. Tyrwhitt, in his *Essay on the English Language of Chaucer's Time*, says, "The greatest part of the auxiliary verbs were only in use in the present and past tenses of their indicative and subjunctive mode. They were inflected in those tenses like other verbs, and were prefixed to the infinitive mode of the verb to which they were auxiliary: *I shall* loven; *I will* or *woll* loven; *I may* or *mow* loven; *I can* or *con* loven; &c. *We shallen* loven; *we willen* or *wollen* loven; *we mowen* loven; *we cōnnen* loven, &c. In the past tense, *I shulde* loven; *I wolde* loven; *I mighte* or *moughte* loven; *I coude* loven, &c. *We shulden*, *we wolden*, *we mighten* or *moughten*, *we couden* loven," &c. Todd's *Johnson*, vol. iv. p. 24. Ap.

³⁸ The auxiliaries ſceal and pille are often read with an ellipsis,

94. Volition and futurity are expressed by *ƿILLAN* or *ƿYLLAN*³⁹ *to will* or *wish*.

<i>Infinitive.</i>	<i>Indefinite.</i>	<i>Perfect.</i>
<i>ƿýllan to wish.</i>	<i>ƿýlle will.</i>	<i>ƿold would.</i>

INDICATIVE MOOD.

Indefinite Tense.

SING.	Ic ƿýlle ^a	<i>I will</i>
	Đu ƿýlt ^b	<i>thou wilt</i>
	He, &c. ƿýlle ^c	<i>he &c. will.</i>
PLUR.	ƿe ƿillon ^d	<i>we will</i>
	Ge ƿillon ^d	<i>ye will</i>
	Hī ƿillon ^d	<i>they will.</i>

^a ƿile.^c ƿille, ƿile.^b ƿilt, ƿille, ƿýlle, ƿýle.^d ƿýllað, ƿillen, -an, ƿille, ƿýlle, ƿilen.*Perfect Tense.*

SING.	Ic ^a ƿold ⁴⁰	<i>I would</i>
	Đu ƿoldert	<i>thou wouldst</i>
	He, heo, or hit ƿold ^a	<i>he &c. would.</i>
PLUR.	ƿe ƿoldon ^b	<i>we would</i>
	Ge ƿoldon ^b	<i>ye would</i>
	Hī ƿoldon ^b	<i>they would.</i>

^a ƿolde.^b ƿolden and -un.

or leaving out of the principal verb : as, *Đyr Godƿpel ſceal on An-ðræaſ-mæsse dæg, This gospel shall (be read) on the feast of St. Andrew.* Here the words *beon geƿæden* must be understood. *Nelle ic nu næsse hionon, I will never (go) from hence.* The word *ƿapan to go*, is left out.

³⁹ In the same manner is conjugated *nýllan* *not to wish* or *be willing*. See Chapter vi. Note ¹⁷.

⁴⁰ *Nold, would not*, is a contraction for *ne ƿold* ; and *noldon*, for *ne ƿoldon*. See Chapter vi. Note ¹⁸.

SUBJUNCTIVE MOOD.

Indefinite Tense.

SING.	Ic pýlle	<i>I will or wish</i>
	Ðu pýlle	<i>thou will or wish</i>
	He, heo, or hit pýlle	<i>he, she, or it will or wish.</i>
PLUR.	ƿe pillon ^a	<i>we will or wish</i>
	Ge pillon	<i>ye will or wish</i>
	Hi pillon	<i>they will or wish.</i>

^a -en and -un.*Perfect Tense.*

SING.	Ic pold	<i>I would</i>
	Ðu pold	<i>thou would</i>
	He, heo, or hit pold	<i>he, she, or it would.</i>
PLUR.	ƿe poldor	<i>we would</i>
	Ge poldon	<i>ye would</i>
	Hi poldon	<i>they would.</i>

INFINITIVE MOOD.

*Indefinite Tense.*ƿillan or pýllan *to wish.**Imperfect Participle.*ƿillende *willing.*

95. The defective verb MOT *can or be able*, is thus conjugated :

SING.	Ic mot	<i>I may, can, or am able</i>
	Ðu motest	<i>thou mayest, canst, or art able</i>
	He, heo, or hit mot ^a	<i>he &c. may, can, or is able.</i>
PLUR.	ƿe moton ^b	<i>we } ye } may, can, or are able. they }</i>
	Ge moton ^b	
	Hi moton ^b	

^a mote.^b moten.

96. The verb **MOȚT**, *must* or *ought*, is thus formed:

SING.	Ic ^a mort ^a	<i>I must or ought</i>
	Đu mortest	<i>thou must or oughtest</i>
	He, heo, or hit mort ^a	<i>he must or ought.</i>
PLUR.	Ʒe morton	} <i>must or ought.</i>
	Ge morton	
	Đi morton	

^a mortē.

IMPERSONAL VERBS.

97. Many verbs are only used in the third person singular; and are therefore called impersonal. In other respects they are like regular verbs. **Đit Ʒinð**, or **hit Ʒynðe**, or **Ʒinðe hȳt**, *it rains*; **hȳt Ʒunpode** *it thundered*.

Some of these are used as personal with a pronoun of the accusative case: as, **Me Ʒincð**, *me Ʒyncð*, *me Ʒinceð*, *mihi videtur*, *it seems to me*, or *I think*; **Me Ʒelfum Ʒuhte**, (Boet. p. 94, l. 16,) *mihi ipsi visum est*, *it appeared to me*, or *I thought*; **Đe Ʒincð**, *tibi videtur*, *it appears to thee*, or *thou thinkest*; **Đyncð Ʒe**, (Luke x. 36,) *videtur tibi*? *does it appear to thee? thinkest thou?* **Đe Ʒuhte**, *tibi visum est*, *it appeared to thee*, or *thou thoughtest*; **Đyncð him**, or **him Ʒincð**, *videtur ei*, *it appears to him*, or *he thinketh*; **Đæm men Ʒincð**, *ipsi homini videtur*, *it appears to that man, that man thinks*; **Nænegum Ʒuhte**, *nulli visum est*, *it appeared to no man, no man thought*; **Đim Ʒincað**, *iis videntur*, *they seem to them, they think*.

98. **Man**, with the verb, is often rendered impersonally, as the old French word *homme*, or the modern *on*, and the English *one* and *they*. For example; **Man mihte ƷeƷeon** *one might see*. Chron. An. 1011; **Man**

^a Our word *must* is evidently derived from *mort*, which is similar to the Gothic **ƳAMƆSTEANN**, *possent, they could*. *Mort* sometimes signifies *might*.

bpohte. (Matt. xiv. 11,) French On a apporté, *they brought*; Man oſſloh, French On a tué, *they slew*; Dep man ðræfde ut ſelfgife, *here (at this time) they drove out Ælfgiva*. Chron. An. 1037. See Lye's *Dictionary*, sub voce *Man* for more examples.

A LIST OF IRREGULAR VERBS.

99. Many Anglo-Saxon verbs cannot be reduced to any regular method.—The following are the principal irregular verbs, with their chief variations.

Acpenčan, *to extinguish*; acpent, acpanc, acpīnen, *quenched*.

Aġan, *to own or possess*; aġun, aġan, *we, ye, they have*; aht, *we have had*; ahton, *they have had or possessed*.

Ahebban, *to heave up*; ahoſ, *he hath lifted up*. Perhaps ahoſ may be from ahaġan, *to lift up*.

Ahpeoġan, *to rush*; apeoġ, ahpuġ, *he rushed*; ahpuġon, *they rushed*.

Anan, *to give*; an, *I give*; unne, *I give or thou givest*; unnon, *we, ye, they give*; uġe, uġġe, uðde, *I or he gave*.

Belucan, Belȳcan, *to lock up*; belȳcð, *he locks up*; beleac, *he locked up*; belucon, or belocen, *we, ye, they locked up*.

Bepæcan, *to deceive*; bepæht, *he deceived*; bepæht-ert, *thou deceivedst*. Likewise Pæcan.

Biddan, *to pray*; biſ, *he prays*; bað⁴², bæð, *he prayed*.

Briġan, *to bring*; bpoht, bpohte, *he brought*.

Bpučan, *to enjoy*; bpeac, bġæc, *he enjoyed*.

Biġean, Buġan, *to bow*; beah, biġde, *he bowed*; beġð, beġed, *bowed*. So abuġan, ġebuġan.

Bȳġean, *to buy*; bohte, *he bought*. So bebiġean *to sell*.

⁴² See Etymology, 77.

⁴³ See Etymology, 80.

Loman, Luman, Epiman, *to come*; com, *he came*; comon, cumon, *they came*.

Eunnan, *to know*; can *I know*; canst, cunne, *thou knowest*; cunnon, *we, ye, they know*; cupe, *he knew*.

Deappan, Dyrpan, *to dare*; deap, deape, *I dare*; durpe, *thou darest*; durpon, *we, ye, they dare*; dorste, *he durst*.

Delfan, *to dig*; dulf, dielf, delf, dealf, dalf, *he dug*; dulfen, *digged*.

Don, *to do or make*; do, *I do*; deſt, dýſt, *thou dost*; deð, dýð, *he doth*; doð, *we, ye, they do*; did, dide, dýde, *he did or hath done*; do, don, *he may do, they may do*.

Dreccan, *to vex or grieve*; droht, *he vexed*; drohton, *they vexed*.

Fengan, *to take*; feng, foh, *he took*. So fon and began, *to take*.

Fleon *to fly*; fleh, fleah, fleoh, *fly*.

Gan, or Gangan, *to go*; Ic ga, Ic gange, *I go*; he gæð, *he goes*; pe gað, *we go*; eode, geode, *I or he went*; ga, *go thou*; ga ge, *go ye*.

Gebuzan, *to bow*; gebýð, *he bows*; gebeah, *he bowed*; gebuon, *we, ye, they bowed*; gebogen, *bowed*.

Gelæcan, *to approach*; gelihhte, *he came near*.

Gelæccan, *to seize*; gelæhte, *he seized*.

Gemetan, *to find*; gemette, *he found*.

Gemunan, *to remember*; gemune, gemunde, *it is remembered*; gemunon, *they are remembered*.

Geotan, *to pour out*; gute, geote, *he poured out*; gutan, *they poured out*.

Geſean, Geſeon, *to see*; geſap, geſeah, geſeh, geſeaz, geſaz, *he saw*; geſepen, *seen*.

Getan, *to GET*; geot, geotte, *he GOT*; geoton, *they GOT*; giten, *gotten*.

Geþæccan, Geþeacan, Geþæcean, *to afflict*; geþeahhte, geþæhte, *he afflicted*.

Ēpan, to give; ȝearf, ȝæf, or ȝaf, I or he gave; ȝifen, given.

Don, Dangan, Dengan, to hang; Ic hoh, I hung; he hehð, he hent, he hung; hoh, (crucifige,) hang; hoð, (crucifigite,) hang; henzon, they hung. Part. perf. hangen, hung.

Hebban, Heapan, to heave; hefð, he heaveth; hof, hope, I or he heaved; hapen, hefen, heafen, heaved.

Helpan, to help; hulpe, he helped. So gehelpan.

Hlihan, to laugh; hloh, he laughed.

Hpeorpan, to turn; hpurfe, he turned; hpurpan, they turned. So ahpeorpan.

Ican, Iecan, to eke, or enlarge; icte, ihte, I or he enlarged; icton, we, ye, they enlarged; iht, (auctus,) enlarged.

Lixan, to shine; lihte, he shone; lixton, they shone; and perhaps lixdon, and lixodon.

Onȝitan, to understand; onȝeat, he understood; onȝatun, they understood. Also ȝytan, or ȝetan, to get; to procure, or obtain.

Pæcan, to deceive, to lie; pæhte, he deceived.

Plætan to smite; plat, he smote.

Plihtan, to be a surety; plihhte, he gave his word.

Reccan, to reckon an account; pohte, pehte, peahte, he reckoned; pohton, they reskoned.

Sahtlan, to reconcile; ræht, he reconciled, Norm.-Sax.

Sapan, to sow; rep, he sowed; rapen, sowed, sown.

Scinan, to shine; rcean, he shone.

Scippan, to create; rceop, he created. So ȝercippan.

Secan, to seek; rohte, he sought; rohton, they sought.

So ȝeræcan.

Secgan, Sæggan, Sæcgan, to say; ræcȝde, ræde, he said. Perhaps from ræcȝode: also piðrecgan, piðraȝan, to contradict.

Seon, to see; See Ġeseon.

Settan to place; rette, ret, he placed.

Sittan, to sit; ræt, he sat.

Slagan, *to kill or slay*; *ſloh he killed*. Perhaps *ſlog*,
 ȝ being turned into h.

Streccan, *to stretch*; *ſtneh̄te, he stretched*; *ſtneh-*
ton, they stretched.

Sperian, *to swear*; *ſpon, he swore*.

Spiȝan, *to be silent*; *ſupode, ſup, he was silent*; *ſupon,*
they were silent.

Tæcan, *to teach*; *tæhte, he taught*; *tæc, teach*.

Teon, *to draw or accuse*; *teh, tuȝe, he drew*; *teo,*
teoh, draw.

Deapȝan, *to behove*; *Ic þearȝ, I have need*; *þearȝt,*
þurȝe, thou hast need; *þurȝon, we, ye, they have*
need; *þorȝte, he has need*.

Dencan, *to think*; *ðoht, ðohte, he thought*; *ȝe-*
þencan.

Dean-on, *to profit*; *þaȝ, þah, he profited*.

Tȝȝian, *to give*; *tȝȝde, tȝȝde, he gave*.

ƿacian, *to wake*; *peah̄te, wakened*. So *apacian*.

ƿedan, *to be mad*; *peðde, he was mad*.

ƿiſcan, ƿeopcan, ƿorcan, *to work*; *to build*; *pophte,*
he worked, built; *forpȝſcan, to undo*.

ȝſnnan, Apnian, Apnan, *to run*; *apn, upn he ran*;
upnon, they ran.

CHAPTER VI.

ADVERBS.

100. An Adverb¹ is a part of speech, joined to verbs, adjectives, or other adverbs, to denote some quality or circumstance respecting them; as, *ƿiſelice ic ſpnece,*

¹ As the adjective is an *adjected* or added word to express the quality, property, &c. belonging to a name, the *adverb* is a word added to denote the quality &c. belonging to the *action* or *being* specified by the verb. Hence, Theodore Gaza, l. iv. defines an adverb—*μέρος λόγου ἁπλῶτος, κατὰ ῥήματος λεγόμενον, ἢ ἐπιλεγόμενον ῥήματι, καὶ οἷον ἐπίθετον ῥήματος*. A part of speech without cases, predicated of a verb,

I speak wisely; Ði pæron to lange, *they were too long*.

If the etymology and meaning of adverbs be investigated, it will be found that most of them are corruptions or abbreviations of other words^a.

101. Adverbs are formed by continually using nouns and adjectives in certain cases, till they assumed an adverbial signification: for instance, in the dative case;

as,

Ðpilum^b, *awhile, sometime,*
now.

Sticce-mælum^c, *piece-*
meal, by degrees.

Deap-mælum, *by heaps.*

Lýtium, *by little.*

Ɔicelum,^d
Ɔiclum,^e } *greatly.*

Spa micelum, *so greatly.*

Dæghpamlic,^f
———lice,^g } *daily.*

Ðpýpftum,^h
Ðpýpfran,ⁱ } *by turns.*

Eallum gemettum, *by all*
means.

The genitive case is more generally used; as,
Soþer^j, *amen, verily, truly.* Dancer^k, *freely, gratis.*

or subjoined to it, and being as it were the verb's adjective. Priscian gives the following definition of an adverb, lib. xv. p. 1003, Adverbium est pars orationis indeclinabilis, cujus significatio verbis adjicitur. Hoc enim perficit adverbium verbis additum, quod adjectiva nomina appellativus nominibus adjuncta: ut, prudens homo, *a prudent man*; prudenter egit, *he acted prudently*: felix vir, *a happy man*; feliciter vivit, *he lives happily*.

^a The radical meaning of adverbs, prepositions, &c. (see Etymology 114, note ¹) is seldom evident, and often very obscure. In this work therefore they have been classed according to their present use, and distributed under the customary heads of Prepositions, Conjunctions, and Interjections: but there has been an effort, particularly in this chapter, to show from what words adverbs were most likely to be derived. This part of the work being a first attempt, is submitted with great deference to the consideration of critics in the Anglo-Saxon language.

^b In or for a moment, the dative case of hþle *a moment, time, &c.*

^c The dative case of mæl, *a part*, and sticce, *a morsel, part, &c.*

^d The genitive case of Ɔoð, *sooth, truth.*

^e The genitive of þanc, *a thank, favour, will.*

When the genitive does not end in *er*, the adverb is often formed thus ; as,

Nihter⁷, *by night*.

Caller, *fully, perfectly*.

Neder⁸, *of need, by constraint*.

The genitive case plural is used adverbially ; as,

Appunga, } *without*

Opceapunga⁹, } *payment,*

Unceapenga, } *gratis.*

Yppenga, *in anger, angrily.*

Eallunga (-e), *altogether, wholly.*

Eællenge, *behold.*

Holunga, } *in vain.*

Holinga, } *in vain.*

Deapnenga, } *privily, se-*

Deapnunga, } *cretly.*

Eapunga (-e), *openly, publicly.*

Geþnunga, *clearly, indeed.*

Semnunga, } *suddenly, by*
— inga, } *and by.*

Fæpinga, *suddenly, forthwith.*

Þræðinge (-o), } *shortly.*
— inego, }

Þenunge (-a), *by chance, haply.*

Gelome¹⁰, *frequently.*

102. Adverbs probably formed from primitive adjectives.

Sona, *soon.*

Læt, } *late.*

Læte, }

Sel, *well, enough.*

Bet, *better, more.*

Oft, *oft, often.*

Þel, *well, rightly.*

Ma, *more, rather.*

Softe, *softly.*

Lýt, (parum,) *a little.*

Þeaple *very much, vehemently.*

Yfel, *evil.*

103. Adjectives ending in *lic* are converted into adverbs by adding *e*. Indeed all adjectives of the positive state, signifying the quality or manner of a thing, take an adverbial signification by adding *lice*.

⁷ It is formed from *niht*, *night* : hence we have *Dæȝer 7 nihtes*, *by day and night*. Genesis xxxi. 40.

⁸ From *ned*, *nede*, *need*, *necessity*.

⁹ From *op*, *without*, a privative prefix ; as, *op-blede*, *without blood*, and the Genitive plural of *ceapung*, *commerce*, *price*, &c.

¹⁰ From *geloma*, *utensils in frequent use* : hence the word *heir-loom* signifying any furniture decreed to descend by inheritance :

Gelomelice, <i>frequently, often.</i>	Deapðlice, <i>hardly, hastily.</i>
Fæþlice, <i>suddenly, forthwith.</i>	ðingallice, <i>continually, always.</i>
Soðlice, <i>in sooth, truly, verily.</i>	Spitollice, <i>evidently, plainly.</i>
Euðlice, <i>certainly, indeed.</i>	Diȝellice, <i>secretly.</i>
Þræðlice, <i>readily, soon.</i>	Snoteþlice, <i>wisely, prudently.</i>
To hræðlice, <i>too readily or quickly.</i>	Rihtlice, <i>rightly, justly.</i>
Þitodlice, <i>certainly, plainly.</i>	Ȝepirlice, <i>distinctly, certainly, wisely.</i>
Eopnoȝtlice, <i>in earnest, truly, surely.</i>	Þneconlice, <i>quickly.</i>
Dæledlice, <i>by itself, apart, particularly.</i>	Ecellice, <i>everlastingly, continually.</i>

104. Adverbs in lice admit of comparison by op and oȝt; as, Þræðlice *readily*, hræðlicop *more readily*, hræðlicoȝt *most readily*, &c.

Dyrhtlice, -op, -oȝt, <i>daringly.</i>	Snoteþlice, -op-oȝt, <i>wisely.</i>
	Rihtlice, -op, -oȝt, <i>rightly.</i>

Some adverbs are more irregular in their comparison.

Þræðert, <i>most readily, shortly.</i>	Þýnȝe, <i>worse.</i>
Ær, ænert, <i>ere, first.</i>	Nextan } <i>next.</i>
Fuloȝt, <i>often, very often.</i>	Nehȝtan }

105. Adverbs probably from pronouns.

Heþ, <i>here.</i>	Þriðer þreȝa, <i>somewhere.</i>
Hebnu, } <i>behold.</i>	Æȝþriðer, <i>every way,</i>
Henū, }	<i>every where.</i>
Heonon, <i>hence.</i>	Þræanne, }
— — — — — forð, <i>henceforth.</i>	Þhræanne, } <i>when.</i>
Þriðer, <i>hither.</i>	Þhrenne, }
Hu, <i>how?</i>	Þhræp, <i>where.</i>
Þpanon, <i>whence.</i>	Ȝeþhræp, <i>every where.</i>
Þræðer, }	Æȝþhræp, <i>every where.</i>
Þriðer, } <i>whither.</i>	Nohþræp, <i>no where.</i>

Ahpap, *somewhere.*

Hpæt, *namely, as yet.*

Hpæt hpega,

(-u), *hugu,*

Hpæt hpugu, } *somewhat,*

hpigu, } *a little.*

Hpæt hpæg-

anunger,

Hpæþen, *whether, if, al-*
though.

Hpene, *scarcely.*

Hpon, } *somewhat,*

Hponlice, } *very little.*

Lýt-hpon, *a little.*

To hpan, } *to what, where-*

To hpon, } *fore.*

Hponan, *whence.*

Ahponan, *any where.*

Ahponan utan, *any where*
without.

Nahponan, *no where.*

——utane, *no where*
without.

Hpý, *why?*

Fophpý, } *why?*

——hpýg, i. e. 1g, } *where-*

——hpon i. e. en, } *fore.*

To hpý, *for what? where-*
fore.

Oþ þam, *from thence.*

Oð þiŕ, } *hitherto.*

Oð þær, }

þpa, *so.*

þpa ŕpa, *like as, as if, as it*
were.

Ealŕpa, *also.*

þpa gelice, *alike, of that*
sort, likewise.

þpa ŕopð, *so forth.*

þpilce i. e. ŕpalice, *as if,*
as it were.

Eacŕpýlce, *likewise, be-*
sides.

þa, *then.*

þa þa, *whereas, whilst that.*

þanan, }

þonan, } *thence.*

þonan, }

þær þiht, *forthwith, by*
and by.

þær, *there.*

þær þær, *there, there*
where.

þærþon, } *thereon or there-*

þarin, } *in.*

þærŕ, *since that, whereby.*

þær þe, *afterwards.*

þenden, *whilst, as long as.*

þiðer, *thither.*

þonne, *then, when, than,*

þur, *thus.*

þur gepað, *such, of this*
sort.

106. Adverbs probably contracted from verbs; as
from the Imperative mood:

Gea, *yea.*

Gete, *get", yet.*

Nu get, } *as yet, hitherto.*
 — ged, }

Let ma, *yet more.*

Lýre, *yes.*

Lang¹², } *long.*
 Lange, }

Uton, } *but, moreover.*
 Utan, }

Buton, } *freely, of free*

Butan, } *cost.*

Buton tpeon, *doubtless,*
without doubt.

Eller, *else, otherwise.*

Ʒona, } *waning, less.*
 Ʒana, }

EƷne, *ever, always.*

Lif æƷne, *if ever.*

Ʒen, *by chance.*

Epýrt-þu, } *whether,*
 Epýrt-tu-la, } *used in ask-*
 Epýrt-þu-la, } *ing ques-*
 } *tions, Is it*
 } *so? &c.*

From verbs in the indefinite tense.

Spíþe, *very much, greatly.*

To spíþe, *earnestly, exceed-*
ingly.

Eallertorþíþe, *too quickly.*
or readily.

Soð, } *truth.*
 Fulroð, }

ÆƷne, *ever, always.*

Ā, } *always.*
 Ā, āā, āāā, }

Leo,

Leoh,

Iu,

Leapa,

Iuzepa,

} *formerly, of old.*

Indefinite and a Pronoun.

Síþþan, *after, further.*

Nýmþe, *unless, perchance.*

Fupþon-un, *moreover, yea*
further.

Adverbs ending in in, en, an, ed, from verbs.

Hindan, *after, behind.*

Ʒen, *once, one time.*

Nean,

Fopnean, } *near, almost.*

—neah, }

Feoppan, } *furthermore,*
moreover.

Nu, *now.*

Nipe, } *newly, of late,*
 Nipan, }

Selden, *seldom, rarely.*

Recene, *quickly.*

Samod, *also, at once.*

Ʒpilon, *sometimes, now.*

Suþan¹³, *from the south.*

Nopþan, *from the north.*

¹² The imperative of Langian, *to prolong.*

¹³ Thus An and on (from anan *to give*.) denote motion from a place ;
 nopþan *from the north, &c.* ; heonon *hence, &c.*

Pretarite &c., with a Pronoun.

Ðý lær,	} <i>lest that.</i>	Ætzæðene,	<i>together.</i>
Ðe lær,		Æien,	<i>again.</i>
Genoh ¹⁴ ,	<i>enough.</i>		

107. Adverbs probably from Prepositions.

Buƿan, buƿon,	<i>above.</i>	Uƿan,	} <i>above, upward.</i>
Beneoð (-an),	<i>beneath.</i>	Uƿon,	
Dune-ƿaƿð ¹⁵ ,	<i>downward.</i>	Uƿe-meƿt,	<i>uppermost.</i>
Ƣam-ƿeaƿð,	<i>homeward.</i>	ƿið-uƿan,	<i>above.</i>
ƿeƿt-ƿeaƿð,	<i>westward.</i>	Neoðan,	} <i>downward,</i>
Up-ƿeaƿðeƿ,	<i>upward.</i>	Beneoð (-an),		} beneath.
Innan-ƿeaƿð,	<i>inward.</i>	Beheonan,	<i>on this side.</i>
Nýðeƿ,	<i>nether, lower down.</i>	Onzen,	} <i>again.</i>
ƿiðutan,	<i>without.</i>	Onzean,	
Binnan,	<i>within.</i>	Æeon,	
Bezeondan ¹⁶ ,	<i>beyond.</i>	Æean,	
Upp, Up, up, upon,	<i>above.</i>	Behindan,	<i>behind, after.</i>
Dune,	} <i>down, down-</i>		
Adun (-e),		<i>ward.</i>	

108. Adverbial phrases &c.

Ðær þe	} <i>so much the</i>	Æƿ þam þe,	<i>before that,</i>
ma,			<i>ere that.</i>
Ðær þe		} <i>more, or rath-</i>	Ƣa lang ƿƿa,	so long as,
mape,	<i>er.</i>			until that.
Ma þonne,		Ƣa ƿƿiðe,	<i>so much.</i>
Ðe ma,		Ƣa hpæƿ ƿƿa,	<i>wheresoever.</i>
Ƣið þý þe,		— hpideƿ,	<i>whithersoever.</i>

¹⁴ Genoh or genoz appears to be the past participle *genozed multiplied*, from the verb *genozan to multiply*: hence the English *enough*. Tooke, vol. i. p. 473.

¹⁵ ƿaƿð, or ƿeaƿð, is the imperative of the verb *ƿaƿðian* or *ƿeaƿðian to look at*, &c. Tooke, vol. ii. p. 408.

¹⁶ Biƿeond or beƿeond is the imperative *Be*, compounded with the participle *zeond*, *zeoneð* or *zoneð* from the verb *Gan*, *Gangan* or *Gongan to go or to pass*: hence our word *beyond*; as “*Beyond any place*,” means “*be passed that place*.” *Diversions of Purley*, vol. i. p. 408.

Ða hpile, <i>so long as, until,</i> <i>while, then.</i>	On hræpðnerfe, <i>in a</i> <i>short time.</i>
Ða hpile þe, <i>while.</i>	Ymllytel, } <i>a little while</i>
On þis healf, <i>on this part.</i>	—alytel, }
On þa healf, <i>on that part.</i>	Inſtæpe, } <i>soon,</i>
On þa rpiþpan healf, <i>on</i> <i>the right side.</i>	ðona inſtæpe, } <i>quickly.</i>
On þa pýnſtan healf, <i>on</i> <i>the left side.</i>	Seldhpenne, } <i>seldom.</i>
Betpýh þar þing, <i>in the</i> <i>mean while, or season.</i>	Seldhpænne, }
Æt nextan, } <i>at length,</i>	On bæc, } <i>backwards.</i>
Æt nýhſtan, } <i>at last.</i>	On bæcling, }
On á woruld, <i>in every</i> <i>world, for ever.</i>	Lehend, -e, -op, -pe, <i>nigh,</i> <i>near.</i>
Mæd micel hpi, <i>a little</i> <i>while.</i>	Anlæſte, } <i>at the instant.</i>
Ðæp niht, <i>forthwith, by</i> <i>and by.</i>	Anlæſte, }
On niht, <i>by night.</i>	On læſte, <i>at last, at length.</i>
Ealler, <i>fully, perfectly.</i>	Eft ſona, <i>forthwith.</i>
Mið ealle, <i>altogether, en-</i> <i>tirely.</i>	To ſonan þam, <i>further-</i> <i>more, beside.</i>
Ealler to fæſte, <i>too fast-</i> <i>ly, too surely.</i>	Tuua, } <i>twice.</i>
Ealler to gelange, <i>all too</i> <i>long, nimium.</i>	Tupa, }
Nimþe pen pæpe, <i>unless,</i> <i>except.</i>	Todæg, } <i>today.</i>
Spilpe-æp, <i>very early.</i>	Deo dæg, }
	Tomeſigen, <i>tomorrow.</i>
	Æt ſumum cýppe, <i>some-</i> <i>times, now and then.</i>
	Hu lange, <i>how long.</i>
	Hu oft, <i>how often.</i>
	Þel-hpæp, } <i>every where,</i>
	Lepep-hpæp, } <i>openly.</i>
	Eller-hpidep, <i>to or to-</i> <i>wards some other place.</i>

109. ADVERBS OF NEGATION.

Na¹⁷, *no, neither.*Ne¹⁸, *not.*

¹⁷ The letter n contracted from ne *not*, is used in composition as a negative, especially in pronouns and adverbs; as, Nan, *nothing*, no one, from an *one*, like the Icelandic n-einn, English n-one, Latin n-ullus, &c., n-æppe, English n-ever. If the chief word begin with h it

Ne, ne, *not, neither.*Nær, } *not, no, not so*
Nere, }Nere nere, } *not, no, cer-*
Nær nær, } *tainly not,*
 } *certainly*
 } *not so.*No, no, *not.*Noht, } *no, not.*
Nocht, }Na lær, neller, *no, not,*
*not at all.*Noht-þon-lær, } *not, no,*
Næþ-leſ, } *neverthe-*
Naller, } *less, ne-*
Næſpe, } *ver.*Nohpæðeþ, *neither.*Nate-þær- } *no, not, in*
hpon, } *no wise.*
Naterhpon, }Na eller, *no, not other-*
wise.

is lost in composition: as, n-abban *not to have*, from habban *to have*; if it begin with p or pi, y is put instead; as, n-ýllan *to be unwilling*.

¹⁸ The word *ne not*, is the usual negative; it is always set before verbs, like the Russian *ne* and the Latin *non*: for example, Ðpī fæſtað Iohannī leopning cnihtaſ and þine ne fæſtað, *Why do the disciples of John fast, and thine fast not?* ne maƿon hī fæſtan, *they cannot fast.* By cutting off the e, ne is often made to coalesce with the following noun or verb; thus, Ne ænigum, and ne pille become nænigum, and nulle. See Chapter v. Note 39 and 40. Na is the English *no*: for example, na hƿær, Engl. *no where*: it also expresses *not* in an antithesis, where ac, *but*, comes after: for example, Na ƿilce ge rec-zað ac, *not as you say, but*, &c. &c. nallaſ, *not*, is probably a contraction of na lær, or na eller: for example, Naller þæt an, *not this alone.* Nær, *not*, seems not to have come from na þær, but rather to be an abbreviated form of naller: for example, Ðý hit bið þær monneſ ƿoð, naſ þær anpealdeſ, ƿiſ ſe anpeald ƿoð bið, that is, *Therefore it is the good of the man, not of the office, if the office be good.* Of hīſ aƿenſe ƿecýnde naſ of þine, that is, *Of his own nature, not of thine.* Negations, however, as the student will perceive by these examples, are frequently expressed in Saxon, as in other languages, by a simple word: still it frequently happens, that there is a double negation; one is placed before the noun, the other before the verb. Negative words compounded of ne- n-, do not form a complete negation, if ne be not repeated. For example, Nan man ne ƿiſað nýne ſcýp to ealðum ƿeaſe, *No man seweth a piece of new cloth on an old garment.* If several such words are contained in the sentence, ne is still reiterated. For example, Ne ƿere ſeah næſpe nan man ƿoð, *No man ever saw God at any time*; Ge ƿenað þæt ge nan ƿecýndelic ƿoð ne ƿeræþa on innau eaſ ſelfum næbban. *You imagine that you have no natural good or happiness within yourselves.* If the negative belong to a verb, both ne and na

CHAPTER VII.

PREPOSITIONS ¹.

110. A Preposition is a part of speech that connects words with one another, and shows the relation between them : *Fram þam menn, from that man.* *Ælf. Gram.*

111. Prepositions governing an Accusative Case.

Abutan, <i>about</i>	Betpeox, betpux, betpýx,
Agen, agean, <i>against</i>	betpih, <i>between, betwixt</i>
Andlang, andlong, <i>ALONG,</i>	Butan ² , buton, <i>beside</i>
<i>near</i>	Emb, ýmb, embutan,
Beþopan, <i>BEFORE</i>	ýmbutan, <i>about</i>
Begeond, begeondan, -eond,	Fop ³ , <i>FOR</i>
geond, <i>beyond</i>	Geond, <i>see begeond</i>

are frequently used, and the *verb* is put between. For example, *Ne be þurfon na þa halan læcer, ac þa þe untrume gýnd. They who are whole, need not a physician, but they who are sick.* *Ne eom ic na Crist, I am not the Christ.* Nor and not are expressed by means of *ne ne*, when not (ne) precedes : as *Ne fape ze ne ne fylgeað, Go ye not out, nor follow him.* But after *naþer, neither*, merely a single *ne* follows in every member of the sentence. For example, (Matthew vi. 20.) *Golðhopðeað eop roðlice goldhopðar, on heofenan, þær naþor om ne moðpe hit ne fopnýmð, and þar þeoƿar hit ne ðelƿað, ne ne foprytelað, Lay up for yourselves treasures in heaven, &c. &c. &c.* Here are examples of both expressions.

¹ "*Præpositio* iſ foperecnyſſ. ge bið geþeod naman. ʒ ƿorðe. ʒ ƿtent æfre on fopereapðan. *ab illo homine, fram þam menn.* hep iſ ge *ab, prepositio, apud Regem sum, ic eom mid þam cýnincge.* hep iſ ge *apud, prepositio, ad regem equito, ic ƿiðe to cýnincge, et cetera.*" *Ælfrici Gram. p. 3.*

² Horne Tooke thinks this word is the imperative mood *be-utan*, from *beon-utan*, *to be out* : hence our conjunction *but*, *be out*. He thinks also that *bot*, the imperative mood of *bota*, *to boot*, or perhaps *bot*, *a compensation*, is the root of our conjunction *but*, *to boot*. —Tooke's *Diversions of Purley*, vol. i. p. 190.

³ This word in composition has a deteriorating meaning : as, *Fopbeodan, to forbid* ; *Fopðeman, to condemn* ; *Fopðon, to make an end of.* According to Tooke it is derived from the Gothic substantive **FÄIKINA**, *cause.* See Etymology, 113.

Gemanȝ⁴, *among*
 Innan, *in*
 Oƿer, *OVER, above*
 On, *in, to, among*
 Onȝean, *in, against*
 Oð, *to*
 Teh, *against*
 Þurh, *through*
 To-ȝeaner, *against*
 Undeƿ, *UNDER*

Uppan, *upon, above*
 Utan, *about*
 ƿið, *WITH, near*
 ƿið-æftan, *after, behind*
 ƿið-foƿan, *before*
 ƿið-innan, *within*
 ƿiðȝeondan, *about*
 ƿið-utan⁵, *without*
 Ymb, *about*
 Ymb-utan, *round about.*

112. Prepositions governing a Dative Case.

Æfter, *after*
 Ær, *ere, before*
 Æt, *at*
 Ætfoƿan, *before*
 Amanȝ, *among*
 Be⁶, bi, biȝ, *by, nigh*
 Bæftan, } *behind*
 Be-æftan, }
 Befoƿan, *before*
 Beȝeond, } *beyond*
 Beȝeondan, }
 Beheonan, *on this side*
 Betƿeonan⁷, betƿih, be-
 tƿinan, *between*

Betƿux, betƿeox, betƿȳx,
betwixt
 Binnan, binnon, *within,*
except
 Buƿan, buƿon, *above*
 Butan⁸, buton, *without*
 For, *before, on account of,*
FOR
 Fra⁸, fram, *FROM*
 Gehend, *near, at hand*
 Gemanȝ⁴, *among*
 Innan, *within*
 Into, *in*
 Mid, *with*

⁴ The imperative of Gemenȝan, *to mix, to mingle*; from mængan and mengian, *to mix.*

⁵ From ƿið-utan or ƿýpþan-utan or ƿeoþþan, *to be: as, Beon-utan, to be out*; hence our English words *without* and *be-out* or *but.*

⁶ Be is said to be the imperative mood of beon, *to be.*

⁷ From the imperative Be, and tƿegen, *twain* or *two.*

⁸ Derived from the substantive fram, like the Gothic **FRUM**, *beginning, original source, author*; hence our preposition *from*: as, Figs came from Turkey.

Figs came beginning Turkey. *Diversions of Purley*, vol. i. p. 342.

Neah, <i>near</i>	Tožeaner, <i>towards, against</i>
Of ⁹ , <i>of, from</i>	Tomidder, <i>among</i>
Ofer, <i>over, above</i>	Topearð, <i>toward</i>
On, <i>in, into</i>	Under, <i>UNDER</i>
On-uran, } <i>upon, above</i>	Unfeon, <i>nigh, near</i>
On-uppan, }	Up, uppan, uppe, <i>UP,</i>
Oð, <i>as far as, to</i>	<i>above</i>
Til, to ¹⁰ , <i>to.</i> See p. 139	Utan, uton, <i>without</i>
and note ⁷ .	ƿið, <i>WITH, against</i>
Toporan, <i>before</i>	

The preceding prepositions are also of extensive use in the composition of words, as well as the following inseparable prepositions.

INSEPARABLE PREPOSITIONS.

113. There are some inseparable prepositions which are used only in composition; such as *di, dis, re, se, con*, among the Latins: as,

And, in composition, signifies *to* or *back*: as, And-bidan, *to hope for*; And-lang, *along*; And-ƿuppan, *to offend*; And-ƿæccan, *to bring back*; And-ƿtandan, *to stand back, or resist*; And-ƿƿarian, *to answer or give an answer*.

Eð signifies *again, of new, back again*: as, Eð-cenning, *regeneration, or new birth*; Eð-lean, *a reward*; Eð-nipian, *to renew*. Eð was also, as it is still, the termination of the perfect tense, and of the perfect participle.

Efen signifies *equal, just, alike*: as, Efen-biſceop, *a fellow bishop*; Efen-eald, *of the same age, coeval*; Efen-blissian, *to congratulate or rejoice with*.

Eft signifies *again, back again*: as, Eft-aȝȝan, *to*

⁹ Probably from *afopa*, like the Gothic **AFARA**, *consequence, offspring, successor*. As *for* signifies *cause*, or signifies *consequence*, *Diversions of Purley*, vol. i. p. 367.

¹⁰ It is singular that *to* in composition has frequently a deteriorating effect: as, *To-peoppan*, the same as *a-peoppan*, *to cast away*; from *peoppan*, *to cast*: *to-pendan*, *to overturn, demolish*; from *pendan*, *to turn*.

restore, to give back again; Eƿt-apacian, *to set up again*.

Em: as, Embe, *about*; Em-don, *to compass about*: also as, Emn, *equal*; Em-long, *equal length*; Em-leoƿ, *equally dear*.

Fop, signifies *by, for, from, against, besides*: as, Fop-bæpan, *to restrain*; Fop-beodan, *to forbid, to prohibit*; Fop-ðeman, *to be judged or decided between*. See Etymology, 111, Note³.

Fope signifies *before*: as, Fope-bæpan, *to carry before*; Fope-cuman, *to go before*.

Ɔiƿ denotes *an error, defect, &c.*: as, Ɔiƿ-bopen, *a mis-carriage*; Ɔiƿ-lician, *to displease*; Ɔiƿ-don, *to be done badly*.

Op denotes *in, from, im*: as, Op-gylde, *without price*; Op-ƿupian, *to distrust*.

Oð denotes *off, from*: as, Oð-hyðan, *to hide from, to abscond*; Oð-bæƿtan, *to break off*.

Un signifies *in, not, un*: as, Un-abegenlic, *inflexible*; Un-boht, *unbought*; Un-clean, *not clean*; Uncuð, *unknown, uncouth*.

ƿiƿen denotes *against*: as, ƿiƿen-recgan, *to speak against*; ƿiƿen-copen, *rebellious*.

An acquaintance with the composition of words¹¹, especially by prepositions, will greatly facilitate the acquisition of a language; for one radical term, combined with prepositions, forms many words, which retain the signification of their simple parts. The recollection of the radical words will be sufficient to bring to the mind its numerous derivatives, and will most deeply impress on the memory the precise signification of many words, which otherwise could be scarcely ascertained. Thus ƿtandan, *to stand*, compounded with agen or ongean, becomes Agen-ƿtandan, *to stand against, or to oppose*; And-ƿtandan, *to stand back or resist*; Of-ƿtandan, *to*

¹¹ See the composition of Latin words briefly treated in my "Introduction to Latin Construing," p. 60—62.

stand off, or to tarry behind; Under-ſtandan, *to stand under, or to bear*: applied to the mind, *to know, or to UNDERSTAND*; ƿiþ-ſtandan, *to STAND AGAINST, or to oppose*. Thus also lædan, *to lead*; ſendan, *to send, &c.* are compounded by separable and inseparable prepositions, and form many words ¹².

CHAPTER VIII.

CONJUNCTIONS¹.

114. A conjunction is a part of speech * that connects words and sentences together : as, Ðe ſtent ƿ ꝥꝥꝥeðð,

¹² In Latin, the simple word *duco, to lead*, “admits before it *ab, ad, con, circum, de, e, in, ob, per, pro, se, sub, trans*, and becomes *abduco, to lead from, away, &c.* ; *adduco, to lead to or bring* ; *conduco, to lead together or conduce* ; and so of its other compounds, uniting the signification of the preposition with the verbs.” See *Introduction to Latin Construing*, p. 62.

¹ In respect of the real character and meaning of conjunctions, I consider them as no distinct class of words, but, like adverbs (see p. 180, Note ^a), as abbreviations of two or more significant words. The truth of this remark will be clearly seen in the notes. As an example, we may give *eac, and*, which is only the imperative mood of *eacan, to add unto, to eke, to increase*. *

“Perhaps it may be worth remarking, as an additional proof of the nature of this conjunction, that in every language where this imperative is used conjunctively, the conjunction varies just as the verb does.”

“In Danish, the conjunction is *og*, and the verb *øger*.

“In Swedish, the conjunction is *och*, and the verb *öka*.

“In Dutch, the conjunction is *ook*, from the verb *ækken*.

“In German, the conjunction is *auch*, from the verb *auchon*.

“In Gothic, the conjunction is **𐌰𐌺𐌸**, and the verb **𐌰𐌺𐌸𐌰**.

“As in Saxon the conjunction is *eac*, from the verb *eacan*.” See Horne Tooke’s *Diversions of Purley*, vol. i. p. 179.

² “*Conjunctio ƿ ꝥe ƷeƷeodnȳꝛ oððe ƷeƷeƷincƷ þeꝛ dæl ne mæƷ naht þuƷh hine Ʒȳlfne. ac he ƷeƷeƷð toƷæðeƷe æƷþeꝛ Ʒe naman. Ʒe Ʒoꝛð. Ʒiꝛ þu beƷƷȳnȳt. Quis equitat in civitatem, hƷa nȳ into þam Ʒoꝛt. þon cƷeð he. Rex, et Episcopus. Ʒe cȳning Ʒ ꝥe biƷcƷ. Ʒe et. ꝥ Ʒꝛ. and. Ʒ conjunction: ego et tu, ic Ʒ þu. Ʒoꝛð he ƷeƷeƷð þuꝛ. Stat et loquitur. he ſtent Ʒ ꝥꝥeðð,” &c. Ælfrici Gramm. p. 3.*

He stands and speaks. Ælf. Grammar. *Sapl ȝ licchoma ȝȝpcāð anne mon, The soul and body make one man.* Boet. 85, 9.

Ac, *but*

Ægðer ȝe---ȝe, *when--- then; so---as*

And³, onð (and in Dan.-Sax. ende), *and, but*

Eac⁴, *also* (in Dan.-Sax. oc, also), *and*

Eopnortlice, ȝitodlice, *therefore*

Fopþe, }
Fopþi(-ȝ), } *because, there-*
Fopþiȝ, } *fore*
Fopþan, }
Fopþam, }

Fopþi þonne, } *because,*

Fopþan þe, } *because*

Fopþam þe, } *that*

Fupþon, ȝȝilce, *also*

Gif⁵, *if*

ȝȝæt, þa, *but*

ȝȝæþen, } *WHETHER,*

ȝȝæþene, } *yet*

Na leȝ---ac, *not only--- but*

Nemne: *See Nȝmþe*

Ne, ne ȝȝæþen, nane, *nor, neither*

Nȝmþe⁶ or nemþe, nemne, *unless, but, except: from nȝm, &c. Tooke, vol. i. p. 171.*

Oððe, *or*

ȝam, *whether*

ȝoðlice, *but*

ȝpa ȝpa, *as, as if, as it were*

ȝȝilce, *as if, because, as*

³ From An-að, the imperative mood of Anan, *to give*, and að, *a heap*. Hence our *and*, which has the same import: as, "Two *and* two are four;" or, Two, *add two to the heap*, are four. *Diversions of Purley*, vol. i. p. 221.

⁴ The imperative mood of Eacan, *to add*.

⁵ The imperative mood of Gifan, *to give*; like the Gothic **GIƿAN**, *to give*. From the imperative Gif is derived our English *if*. *Gif* is to be found not only, as Skinner says, in Lincolnshire, but in all our old writers. Gawin Douglas, a Scotch poet and bishop, and translator of Virgil's *Æneid* about A.D. 1500, almost always uses *gif*. He has only once or twice used *if*: once he uses *gewe*, and once *giffs*; and sometimes *in case* and *in cais*, for *gif*. I shall only give one example of *gif*; and refer to the "*Diversions of Purley*" for other instances, vol. i. p. 152, &c.

"Forgif me, Virgill, *gif* I thee offend." G. Douglas, Pref. p. 11.

⁶ The imperative mood of Nȝman or Neman, *to take away, dismiss*, with the addition of þe, *that*: as, Nȝmþe, *take away or dismiss that*. Tooke's *Diversions of Purley*, vol. i. p. 171.

Spilce eac, <i>moreover, also,</i> <i>besides</i>	Deah hpæþene, <i>notwith-</i> <i>standing, nevertheless</i>
Uton, uton nu, <i>but, be-</i> <i>side, moreover</i>	De leȝ, <i>lest, nor</i>
Dæȝ, þī, <i>because</i>	Ðȝ, <i>therefore, because</i>
Deah, þeah þe, <i>though, al-</i> <i>though</i>	ȝitodlice, <i>but, therefore.</i>

CHAPTER IX.

INTERJECTIONS.

115. An Interjection is a word that expresses any sudden emotion of the mind: as, *ȝa ȝr me, Woe is me!*

Eala, O! <i>alas!</i> ¹	ȝiȝ la, <i>alas!</i>
Eala eala, <i>very good! very</i> <i>well! well-well!</i> ²	La, lo! <i>behold! O!</i> ³
Eala, ȝiȝ, O! <i>if or that</i>	Loca, <i>look! see! behold!</i>
Eala hu, O! <i>how</i>	Loca nu, <i>look now! see</i> <i>here!</i>
Eȝne, <i>behold!</i> ²	ȝa or pala, <i>alas!</i>
Eop, <i>alas! ah!</i>	ȝe la pa, <i>well-away!</i>
Da, ha, he, he, (<i>laughing</i>)	ȝella pel, <i>well, well!</i>
Deonu, <i>behold!</i>	ȝel me, <i>well is me!</i>

¹ As, Eala bpoþen Ecȝbȝpht. eala hpæt dȝdeȝt þu. O, brother Egbert! O! *what didst thou?* Bede.

² As, Eȝne nu, *behold now!*

³ La hu oȝt, Lo! *how oft.* La nu, Lo! *now, Behold now!* La is both prefixed and affixed to interrogations: as, La hpilc, *who?* Dȝæt ȝ ȝ la, *What is that?* ȝilt þu la, *Wilt thou?* ȝ ȝæȝ zenoh la, *Is there enough?*

PART III.

SYNTAX.

CHAPTER I.

THE CONSTRUCTION OF SENTENCES.

1. SYNTAX (from *συνταξις*, *composition*) teaches the composition, order, agreement, and government of words in a sentence.

2. A sentence, being an assemblage of words, expressing a perfect thought, or making complete sense, is distinguished at the end by a period, or full stop, marked thus, (· or ?).

Sentences are divided into Simple and Compound.

3. A simple sentence has in it but one nominative case and one finite verb¹, either expressed or understood; as,
Cainan lȳfode· Gen. v. 12.

Cainan lived.

Streamas stodon· Cæd. 72. 15.

Streams stood.

Se Hælend peop· John xi. 35.

The Saviour wept.

These are sentences, because they express perfect thoughts, or make complete sense.

If the verb be active, the sentence must not only have a nominative case, and a finite verb, but an accusative; because, without the accusative case, no complete sense would be communicated. If we say, Ic ȳlle, *I give*; ȳlnigað men, *men desire*; and Hie poðdon habban, *they might have*; it is manifest the sentences are imperfect: but if the accusative cases ȳrðom, anpealder, and

¹ A finite verb is that to which number and person belong: a verb is called *finite*, to distinguish it from a verb of the *infinitive* mood.

hlīran, be subjoined, they will be perfect sentences, because complete sense will be conveyed ; as,

Ic rýlle wīrdom: Luke, xxi. 15.

I give (or will give) wisdom.

Wīlnīgað men anpealdeŕ: Boet. 38. 4.

Men desire power.

Hīe woldon habban hlīran: Boet. 38. 6.

They might have fame.

Though a simple sentence can have but one nominative case, and one finite verb ; it may contain a verb in the infinitive mood, with other words, and still continue a simple sentence ; as,

Ne nan mon ne mæg þam ġerġeadwīran mode ġe-deŕian: Boet. 32. 27.

No man can (is able to) injure the reasoning mind.

Ne mæg non mon nænne cræft forþbrīngan butan wīrdome: Boet. 37. 18.

No man can bring forth any virtue without wisdom.

4. A compound sentence has in it more than one nominative case, or more than one finite verb, either expressed or understood ; or it consists of two or more simple sentences connected by *relatives* or *conjunctions* ; as,

Wīlnīgað men anpealdeŕ ÐE hīe woldon habban hlīran: Boet. 38. 4.

Men desire power, that they might have fame.

Ɔlc ġoð trýp býrð ġoðe wærtmar. AND ælc ýfel trýp býrð ýfele wærtmar: Matt. vii. 17.

Every good tree beareth good fruit, and every evil tree beareth evil fruit.

ġoð iŕ oððŕuma FORÐI ÐE he wæŕ æŕne: Ælf. Hom.

God is beginning, wherefore he was ever.

ġoð iŕ ende FORÐAN ÐE he bið æŕne: Ælf. Hom.

God is end, because he is ever.

Mon iŕ ƕapl 7 lichoma: Boet. 89. 10.

Man is soul and body.

5. The parts of a compound sentence were not so accurately distinguished into members and clauses by the Anglo-Saxons, as they are by us. Instead of our comma, semicolon, and colon, they only used one point, thus (.) which merely denoted the sense to be imperfect.

6. The Anglo-Saxon, having inflected terminations, is in some measure a transpositive language; but it by no means admits of such liberty in placing the words in a sentence as in Latin* and Greek. The most common modes of action or existence are denoted, not as in Latin by inflection, but as in modern English by auxiliaries, which render the Syntax of the Saxon more free, and like our own language. We cannot therefore give minute directions for the collocation of words in a sentence; but the following remarks may be of use to the young student.

The nominative case is usually placed before the verb.

The participle is sometimes found at a distance from the neuter verb, and often at the close of the sentence; as,

Man pær fram Gode arend: John i. 6.

A man was sent from God.

Negatives, adverbs &c. are for the most part placed before the verb; as,

Ne nan mon ne mæg þam mode gedepian: Boet. 32. 27.

No man can injure the mind.

The accusative as well as the nominative case is generally placed before the verb, which will therefore often be the last word in a Saxon as well as a German or Latin sentence; as,

Blutenna pella pæteþ hī ðruncon: Boet. 30. 8.

They drank the water of pure springs.

Agyrað þam Cærene þa þing þe þær Cærener rýnt: Matt. xxii. 21.

Give to Cæsar the things that are Cæsar's.

* See the Author's *Latin Construing*, page 4. .

CHAPTER II.

7. Syntax consists of two parts :

1. CONCORD. 2. GOVERNMENT.

8. Concord is the agreement of one word with another in case, gender, number, or person.

9. Government is when one word requires another to be in a particular case or mood.

THE CONCORDS.

10. There are three concords.

1st. Between the nominative case and the verb.

2d. Between the substantive and the adjective.

3d. Between the relative and the antecedent.

THE FIRST CONCORD.

11. The first concord is between the nominative case and the verb.

The verb must be of the same number and person as the nominative case.

Lufart þu me: Ðu part ꝥ ic ðe lufize: John
xxi. 16.

Lovest thou me ? Thou knowest that I love thee.

Ðe wiððom geðeð hiȝ lufiendaz wiȝe: Bœt. 60. 10.
Wisdom maketh his lovers wise.

12. A noun of multitude may have a verb of the singular or plural number.

Ðeor meniȝeo. þe ne cuþe þa æ. hiȝ riȝnt apȝiȝede: -
John viii. 49.

This people that knoweth not the law are cursed.

Ðat folc pæȝ Zachariam ge-anbiðiȝende. and pun-
dodon: Luke i. 21.

*The people was expecting Zacharias, and (miraban-
tur). wondered.*

Call þ þolc aþar 7 7toðon:. Exod. xxxiii. 8.

All the people (surgebat) arose and (stabant) stood.

13. Two or more nominative cases singular will have a verb plural; as,

Ic 7 Fæðen 7ynt an:. John x. 30.

I and the Father are one.

Ʒæg þin mod 7 þin 7erceaðþiŋer 7ereon:. Boet. 146. 18.

Thy mind and reason may see.

THE SECOND CONCORD.

14. The second concord is between the substantive and the adjective.

The adjective or participle is always of the same number, case, and gender as the noun.

Ða 7yht æþelo bið on þam mode:. Boet. 67. 22.

The right nobility is in the mind.

Ðer iŋ min leofa runu:. Matt. xvii. 5.

Here is my beloved Son.

7erceaðþiŋer iŋ 7yndeþlic cŋæft þæpe 7aple:. Boet. 79. 36.

Reason is the peculiar endowment of the soul.

THE THIRD CONCORD.

15. The third concord is between the relative and the antecedent.

The relative agrees ¹ with its antecedent in gender, number, and person. Its case depends upon some other word in the sentence.

¹ The relative agrees in number, case, and gender with the noun understood after it. When the noun understood is supplied in the examples, they will stand thus:

Ne 7yŋceað æfter þam mete þe (mete) 7oppýrð.

Ði nemuað hiŋ naman. Emanuhel. þ (nama) 7ŋ 7roð mid uŋ.

7ice on þam (7ice) he leofað.

In the first example þe agrees with mete, which is the nominative case to the verb 7oppýrð. In the second, þ agrees with nama, which is the nominative case to 7ŋ: and in the third, þam agrees with 7ice in the dative case governed by the preposition on.

Ne pýrceað æfter þam mete þe forpýrð: John
vi. 27.

Labour not after the meat which perisheth.

Դի nemna՞ծ hiյ naman. Emanuhel. ք̈ ւր. Լոժ mid
 ur: Matt. i. 23.

They shall call his name Emanuel, which is, God with us.

Rice on þam he leofað: Hom. Elstob. 44. 12.

The kingdom in which he liveth.

CHAPTER III.

OF GOVERNMENT.

Government of Nouns.

16. One substantive governs another, signifying a different thing, in the genitive case.

Þirer mannes hofur: Ælf. Gram.

This man's horse.

Eynning heofoner: K. Alfred's Will.

King of Heaven.

Đyr ыр Iudea cыning: Luke xxiii. 38.

This is king of the Jews.

17. But nouns signifying the same thing are put in the same case.

Ælfræd. Kuning pær pealhstod ðisse bec: Boet.
Præf. xi.

King Alfred was translator of this book.

18. A noun signifying *praise* or *blame* is put in the genitive case ; as,

Ɗir folc is hearðer moder: Exod. xxxii. 9.

This people is of hard mind.

Ða pæron hwiſer lichaman. ⁊ fægnes andþritan
men: Hom. Elstob. 11. 16.

They were of white complexion, and men of fair countenance.

Godpe gleaupnerre cniht: Bede.

A boy of good disposition.

19. The genitive case is sometimes put alone, the former noun being understood ; as,

He zereh Iacobum Zebedei: Matt. iv. 21.

He saw James the son of Zebedee. (Sunu, the son, is understood).

20. Words which express *measure, weight, age, &c.* are put in the genitive case.

Bneoton iſ eahta hund mila lanȝ. ȝ tu hund mila bnað: Bede 473. 11.

Britain is eight hundred miles long, and two hundred miles broad.

Ȝund ȝnceſ lanȝ: L. L. Ælfr. R. 40.

A wound an inch long (the length of an inch).

21. Nouns signifying the *cause* or *manner* of a thing, or the *instrument* by which it is done, are put in the dative case.

And heo clȝpode mȝcelpe ȝteſne: Luke i. 42.

And she cried with a loud voice.

Hiȝ ƿægenodon ƿȝȝe mȝclum ȝeſean: Matt. ii. 10.

They rejoiced with very great joy.

Hi ƿƿræcað niȝum tunȝum: Mark xvi. 17.

They spoke with new tongues.

22. Nouns signifying *part of time*, or answering the question *when*, are put in the genitive case.

Ðær ðaȝer (illo die). Jos. x. 11.

That day.

Ðaȝer ȝ nihteſ (die et nocte). Gen. xxxi. 40.

By day and night.

23. *Duration of time*, or nouns answering the question *how long*, are put in the accusative or dative case.

Ðrȝ ðaȝar (tres dies). (Jos. ii. 16).

Three days.

Hi ȝtande ȝe heȝ ealne ðæȝ iðele: Matt. xx. 6.

Why stand ye here all day idle ?

Ðriȝm ðaȝum (tribus diebus). Exod. x. 23.

Three days.

24. Nouns ending in *full* and *lice*, and words compounded with *eƿen*, *eƿn*, or *emn*, and the noun *þearƿ*, *need*, govern a dative case.

ƿurþfull þam cýnningum: Ælf.

To be honoured by kings.

Eƿen-læcan þam apoƿtolum: Wanl. *Cat.* p. 5. 1.

To be like the apostles.

Emn-ƿarig heom: Oros. 1. 10.

Grieving with them.

Unaƿecƿendlic ænigum: Chr. Sax. MXI. 35.

Inexpressible to any one.

Biƿe þa þing þe uƿ þearƿ ƿý: John xiii. 29.

Buy the thing which for us is necessary.

Nýr halum læceƿ nan þearƿ: Matt. ix. 12.

There is no need of a physician to the well.

25. A noun with a participle, or two nouns with the word *being* understood between them, governed by no other word in the sentence, are put in the dative case, sometimes called the dative absolute.

Gebiƿedum cneopum: Mark, i. 40.

Knees being bent (with bended knees).

THE GOVERNMENT OF ADJECTIVES.

26. *Superlatives*, *partitiives*⁴, *numeral adjectives*, the relative *þa*, *who*, and *adjectives in the neuter gender without a substantive*, generally govern the genitive case; as,

þæt ýfeleƿ dýde þeƿ:

What evil (what of evil) did this man?

Mæg ænig þing ƿoder beon oƿ Nazapeð: John. i. 46.

May any good (any thing of good) be of (from) Nazareth?

⁴ This rule extends so far, that when a similar idea is comprehended in the sentence, the genitive case is used, though no partitive word is expressed; as,

Ný hit na þe ƿecýnde þette þu hi aƿe.

It belongs not to thy nature to possess them.

Here *ƿecýnde* is in the genitive case, as if we should say *It is not of thy nature &c.* See Rask's *Grammar*, p. 100.

Sume ȝapa bocpa: Luke xx. 39.

Some of the Scribes.

Ʒpa ƿƿpa monna (quisnam sapientum?) Boet. 37. 2.

Which of the wise men?

Ealpa ƿƿƿta mæƿt (omnium herbarum maxima).

Mark, iv. 32.

The greatest of all herbs.

Naht ƿƿeler:

No evil, or nought of evil.

27. *Than* after the comparative degree is made by þonne, þænne, and sometimes þe.

Ge ƿƿnt ƿelpan þonne manega ƿƿeapƿan: Matt. x. 31.

Ye are better than many sparrows.

When the words þonne, þænne, or þe, are omitted after a comparative, the following word is put in the genitive or dative case. The above passage in Luke xii. 7. is

Ge ƿƿnt betepan manegum ƿƿeapƿum:

Ye are better than many sparrows.

28. Adjectives denoting *plenty, want, likeness, dignity, worthfulness, care or desire, knowledge, ignorance*, also the substantive *pana, want*, have sometimes a dative and sometimes a genitive case after them.

Fulle deaðpa bana: Matt. xxiii. 27.

Full of dead bones.

Se Hælend ƿær full halgum ȝarƿe: Luke iv. 1.

The Saviour was full of the (to the) Holy Ghost.

Hu ƿela ƿilegena: Matt. xvi. 9, 10.

How many baskets?

Sumer ȝinger pana: Boet. 34. 9.

Want of something.

Gelica mineƿ þeoper: (similis mei servi). Numb. xii. 7.

Like my servant.

Ʒær ilcan ƿƿƿþe: (ejusdem dignus). Deut. xix. 19.

Worthy of the same.

ƿeopþmƿnþa ȝeopn: Boet. p. 151.

Desirous of honour.

Boca gleap: Boet. p. 151.

Skilled in books.

Unpīr ȝodcundan naman: Bede 582. 18.

Ignorant of the divine name.

29. The interrogative, and the word that answers to it, must be in the same case.

Ðpær anlicnȳr ȳr þīr ȳ þīr ofenȝeppit. þær Ea-
reſer: Matt. xxii. 20.

*Whose likeness is this, and this superscription?
Cæsar's.*

30. The neuter verb has the same case after as before it; as,

Ic eom æpīrȳ ȳ hīf: John xi. 25.

I am resurrection and life.

31. Verbs which signify to *name* admit a nominative case after them; as,

Ða pær ſum conſul. þæt pe hepetoha hatað: Boet.
2. 1.

There was a certain consul that we name a heretoha'.

Se Ðælend. þe īf ȝenemned Epīrȳ: Matt. i. 16.

The Healer who is named Christ.

32. Verbs of *trying, following, depriving, of wanting, enjoying, visiting, doing, expecting, listening, recalling, accusing, ceasing, asking, pitying, pealdan, to govern or command, &c.* and sometimes the *verb neuter* have after them a *genitive*⁶ case.

⁵ From hepe, *an army*, and teon, *to lead*.

⁶ In most of these instances there is an ellipsis of some word; as,

Ɔapt þu (ȝeſepa) uper ȝeſeper.

Art thou (a companion) of our company.

Ða þīnȝ þe ſȳnd (þa þīnȝ) Ɔoder.

The things which are (the things) of God.

Ɔīf he bit (ȝīfe) fīſcer.

If he ask (a gift) of a fish.

Ðī pealdon (ðæl) eoþþan.

They govern (part) of the earth.

&c.

&c.

When there is no ellipsis, the verbs mentioned in the rule generally govern the accusative case.

God com ꝥ he wolde ꝥanðian eoƿer: Exod. xx. 20.

God came that he would try you.

Ne ƿilna þu þiner nehtƿtan huſer: Exod. xx. 17.

Wish not thou thy neighbour's house.

Eaƿt þu uƿer ƶeƶeƿer⁷: Jos. v. 13.

Art thou of our company.

Ða þing þe ƿýnd Goder⁷: Matt. xvi. 23.

The things that are God's.

Ne ƥanda þu þiner Goder: Deut. vi. 16.

Tempt not thy God.

Ði ƿealdon eoƿþan: Psalm xliii. 4. Cott. Jul. A. 2⁷.

They govern the earth.

Uƿe ƶemiltƿud: Mark. ix. 22.

Pity us.

Ne beƿunƿon læcer þa þe hale ƿýnt: Luke v. 31.

(Non egent medico illi qui sani sunt.)

They who are well, need not a physician.

Ic onðƿed ꝥ þu me beƿeapodeſt þinƿa ðohtƿa:

Gen. xxxi. 31.

I feared that thou wouldst bereave me of thy daughters.

Se ƿýlƿa Goder ƿicer ƶeanbiðode: Mark xv. 43.

Who himself waited for (of) the kingdom of God.

Ðunu min. hlýſte minƿa ƿoƿða: Gen. xxvii. 43.

My son! listen to my words.

Grif he biƿ ƿiſcer: Matt. vii. 10⁷.

If he ask a fish.

33. Verbs of *depriving, giving, and restoring, commanding, obeying, serving, reproving, accusing, forbidding, telling, answering, believing, thanking, &c.* also the words *ƿilian* or *ƿýlƶean*, *to follow*, &c. with all verbs put *acquisitively*, govern the dative case.

Ðoð ƿel þam þe eoƿ ýƿl ðoð: St. Matth.

Do well to those that do evil to you.

⁷ See Note ⁶ in preceding page.

Ðiŕum mann ic forȝife hoŕŕ: Ælf. Gram.

To this man I give a horse.

Ðŕæt ȝiŕŕt þu me. ane boc ic ȝife þe: Ælf. Gr. 6.

What givest thou me? One book I give thee.

Unclænum ȝaŕtum bebýt. ⁊ hi hýŕŕumiað him:

Mark i. 27.

He commandeth the unclean spirits, and they obey him.

Ne mæȝ nan þeop tŕam hlaŕoŕdum þeopian: Luke

xvi. 13.

No servant can serve two lords.

Ðým þancode: Luke xvii. 16.

He thanked him.

Þindar and ŕæ him hýŕŕumiað: Mark i. 27.

Winds and sea obey him.

Forþam þu minum woŕdum ne ȝelýŕðeŕt: Luke

i. 20.

Because thou believedst not my words.

34. Active verbs govern the accusative case.

Ðiŕne mann ic luŕȝe: Ælf. Gram. 6.

I love this man.

Ðiŕ þincȝ ic ȝelæhte: Ælf. Gram. 6.

I laid hold of this thing.

35. Verbs of *asking, teaching, and clothing*, govern the accusative of the person and thing.

Ðýne axodon ꝥ biȝŕpell: Mark iv. 10.

Him they asked that parable.

Ðýŕ leopning-cnihtaŕ hine an biȝŕpell aŕoðon:

His disciples asked him (this) one parable. Mark

vii. 17.

36. When two verbs come together, the latter is put in the infinitive mood.

Sappa ŕceal habban ŕunu: Gen xviii. 11.

Sarah shall have a son.

Þe pillað ȝeŕeon: Matt. xii. 38.

We wish to see, or we would see.

Ic polde acŕian: Boet. 84. 33.

I would ask.

Ic ne mæg cuman: Luke xiv. 20.

I cannot come.

37. The infinitive mood will have an accusative case before it.

Ƣpa ge gereoð me habban: Luke xxiv. 39.

As ye see me have.

Ða recgað hýne libban: Luke xxiv. 23.

Who say that he lives.

PREPOSITIONS.

38. Prepositions govern the dative or accusative case^g.

39. Prepositions are sometimes separated from the words which they govern: they are then emphatically placed before the verb in the sentence; as,

Ðæt þu þƢER nane mýrþe ON næfðeƿt: (Instead of þæpon.)

That thou hadst not any mirth therein.

Se engel ƢYRE FRAM gepat: Luke l. 38. (Instead of fram hýpe).

The angel departed from her.

Ofeƿ ealle þa ƿcƿe ÐE he ON ƿcƿeƿe: (Instead of on þe).

Over all the diocese in which he hears confessions.

Ða englaƿ ƿurðon aƿende of þam ƿægeƿan hƿe ÐE hƿ ON geƿceapene ƿæpon: Ælf. Hom. (Instead of on þe).

The angels were changed from that beautiful form in which they were created.

Ƣoð ƿoƿhte þa þone man mið hƿ handum. 7 ƢIOM ON ableop ƿaƿle: Ælf. Hom. (Instead of on him).

God then made the man with his hands, and into him breathed a soul.

^g For a list of the Prepositions and the cases governed by them; see *Etymology*, 111 and 112.

CONJUNCTIONS.

40. Conjunctions join⁹ like cases, moods and tenses¹⁰; as,

Gerceop God heofenan and eorþan: Gen. i. 1.
God created heaven and earth.

Ða wolde God gefyllan. ⁊ zeinnian þone lýpe: Ælf.
Hom.

Then would God fill up and repair the defect.

41. Some Conjunctions expressing doubt, or contingency, as þeah, *though*, swilce, *as if*, þæt, *that*, hwæþer, *whether*, gif, *if*, fram, *whether*, &c. are said to require the subjunctive mood; as,

Hwæt fremaðægum menn þeah he ealne middan-
earð zertrýne. gif he hýr framle forþýrd þo-
lað: Matt. xvii. 26.

*What shall (it) profit any man, though he gain all
the world, if he suffer (the) destruction of his soul.*

Hwæt do ic. þæt ic ece lif age:

What shall I do, that I may obtain eternal life?

Swylce he anweald hæfde: Matt. vii. 29.

As if he had authority.

Lætað þ þe gereon hwæðer Elias cume: Mark
xv. 36.

Wait that we may see whether Elias come.

Sam hio rie pýnrum. fram hio rie unpýnrum: Boet.
136. 21.

Whether she (fortune) be kind, or unkind.

42. It often happens that these and other conjunctions have a verb following them in the indicative mood.

Hwæþer is eþne to secenne: Mark. ii. 9.

Whether is easier to say.

⁹ For a list &c. of Conjunctions, see *Etymology*, 114. p. 193.

¹⁰ Some affirm that conjunctions join only sentences, and that they always suppose an ellipsis. Thus in the examples above, the full sentences will be

Gerceop God heofenan. and gerceop God eorþan.

Ða wolde God gefyllan þone lýpe. ⁊ þa wolde God zeinnian þone lýpe.

Liſ pe recgað: Matt. xxi. 25.

If we say, or shall say.

INTERJECTIONS.

43. Interjections have a nominative or an accusative case after them ; as,

La ffeond: Matt. xxii. 12.

O friend!

La þu liccetepe: Matt. vii. 5. or Eala liccetepe:

Luke. vi. 42.

O thou hypocrite! or O hypocrite!

Eop me: Ps. cxix. 5.

Ah me!

ƿa me: Bede 634. 28.

Alas me!

ƿel la þu eca fceppend: Bœt. p. 154.

O thou eternal Creator!

PART IV.

P R O S O D Y.

1. PROSODY¹ teaches the sound and quantity of syllables, and the measures of verse² in the different kinds of poetical composition.

2. For the convenience of giving a complete view of what has been written on Anglo-Saxon versification, I

¹ Prosody (προσῳδία), from *προς* to, and *ᾠδή* a song, treats not only of the accent and proper pronunciation of single words, but of whatever relates to their harmonious collocation in a sentence of poetry.

² We apply the term *verse*, or *turn*, to a certain denomination of poetical measure, at the close of which, we *turn* to the beginning of another. It is denominated *verse*, from *versus* (a turning), in contradistinction to what the Saxons termed *forþ-fuht-fppæce*, right forth or forward speech, or what we now call *prose*, (*oratio prosa* i. e. *prorsa*), *prorsus* being formerly used for *rectus*,—a composition flowing right onward, without regular *verse*, *turn*, or interruption. See Ingram's *Inaugural Lecture on the Utility of Anglo-Saxon Literature*, p. 48, note c. Grant's *English Grammar*; p. 382:

have divided Prosody into three parts: I. The probable Origin of Anglo-Saxon Poetry.—II. Observations on the peculiar Manner in which the Anglo-Saxons modelled their Verse, and the Characteristics of its Diction.—III. The Division of their Poetry and their different Species of Verse.

CHAPTER I.

THE PROBABLE ORIGIN OF ANGLO-SAXON POETRY.

3. Few topics of human research are more curious than the history of poetry, from its rude beginning, to that degree of excellence to which it has long been raised by our ingenious countrymen.

In no country can the progress of poetical genius be more satisfactorily traced than in our own. At the commencement of the Anglo-Saxon power, their poetry was in its rudest state: indeed, it could scarcely have been less cultivated, to have been at all discernible. But towards the close of the Anglo-Saxon æra, it began to lay aside its humble dress and coarser features, and to assume the style, the measures, and the subjects, which, in a future age, were so happily displayed as to deserve the notice of the latest posterity.

4. It is probable that the Anglo-Saxon poetry arose from the desire of the people to greet their chieftains.—When a favourite chief or hero had been victorious, he was doubtless received, on his return, by the clamorous rejoicings of his people—One called him, *brave*; another, *fierce*; and another, *irresistible*. He was pleased with these praises; and some one at his feast, anxious to engage his favours, repeated the various epithets with which he had been greeted.

Edmund,
the brave chief,
fierce in war!
irresistible in battle!
slaughtered his enemies.
at _____

This is the substance of an Anglo-Saxon poem.

5. When these praises were found to interest the vanity of the chiefs, and to excite their liberality, more labour would be bestowed in the construction of such effusions. Music being joined to poetry, and men finding it beneficial to sing or recite a chieftain's praise, we may imagine that, to secure to themselves the profit of their profession, they would exert some little ingenuity to make difficulties which would raise their style above the vulgar phrase.—The easiest mode of making a peculiar style, was forcing the words out of their natural arrangement by a wilful inversion.

When the Bards saw what effect their laboured praises had upon their chiefs, the compliment would be more highly seasoned; and then their inversions would be raised into occasional metaphors:—the hero would be called the *eagle* of battle, the *lord* of shields, the giver of *bracelets*, the *helmet* of the people; and the lady would be saluted as a beautiful *elf*.

As society advanced in its attainments, the transition, the alliteration, and other ornaments, might be added, either as new beauties, or as new difficulties.

6. When the style of the nation had been improved into an easy and accurate prose, the ancient style may have been preserved by the bards, from interest and design, and by the people from habit and veneration. Thus humbly, it is conceived, the Anglo-Saxon poetry arose,—at first the exclamations of a rude people greeting their chieftains, and soon repeated by some men from the profit derived from it. When, from the improvement of the manners and state of the people, a more cultivated style, or what we call prose, became general, because better fitted for the use of life,—then the old rude style was discontinued. The bards, however, retained and appropriated this, because more instrumental to their professional advantages. To enjoy these more exclusively, to secure their monopoly of credit and gifts, they added more difficulties to the style they adopted, to make it more remote from vulgar attainment; till, at length, their poetical style became for ever separated from prose.

In thus considering our ancient poetry, as an artificial and mechanical thing, cultivated by men chiefly as a trade, we must not be considered as confounding it with those delightful beauties which we call poetry. These have arisen from a different source ; probably more from the Norman than the Saxon muse, and are of much later date. They are the creations of subsequent genius : they have sprung up, not in its dark and ancient days, but in a succession of better times, during the many ages which followed, in which the general intellect of society being continually improving, taste and imagination also improved. The English fancy was cultivated with assiduous labour for many centuries before Chaucer arose, or could have arisen. True poetry is the offspring of a cultivated mind. Art cannot produce it without nature ; but neither can nature make it, where art is wholly unknown. Hence, all that we owe to our Anglo-Saxon ancestors in poetry is, that, by accident or design, they perpetuated a style of composition different from the common language of the country, which gradually became appropriated to fancy and music. In happier times, genius, using it as the vehicle of its effusions, improved it by slow degrees, and enriched it with ever succeeding beauties ; till that rich stock of poetry has been created, which is the pride of our literature and country³.

CHAPTER II.

OBSERVATIONS ON THE PECULIAR MANNER IN WHICH THE ANGLO-SAXONS MODELLED THEIR VERSE, AND THE CHARACTERISTICS OF ITS DICTION.

7. A very different method of punctuation is observable in the prosaic and poetical manuscripts of the Saxons. A single point or dot, answering to our comma,

³ See Turner's *History of the Anglo-Saxons*, 8vo. book ix. ch. 1. vol. iii. p. 312, where much additional information may be obtained.

semicolon, and colon, is very sparingly used in prose :— but in poetry it occurs repeatedly, at short intervals, where it cannot be required to divide a sentence into subordinate clauses ; and, therefore, it is evidently used to denote the termination of the poetic line. This rhythmical punctuation is indispensable in Saxon poetry, which, being written in continuous lines, it would otherwise be difficult to distinguish from prose. It may also be observed, that in poetry the Saxons never began a sentence in the middle of a line.

8. The Anglo-Saxon versification does not depend upon a fixed¹ and determinate number of syllables, nor on that marked attention to their quantity which Hickes² supposed to have constituted the distinction between

¹ See Ellis's Preface to *Specimens of early English Poets*.

² Hickes, indisputably one of the most learned of those who can be said to have examined with a critical eye our Saxon literature, appears perhaps nowhere to so little advantage, as in the pages which he has dedicated to Anglo-Saxon poetry. Influenced by the desire of reducing every thing to some classical standard,—a prejudice not uncommon in the age in which he wrote,—he endeavours, with greater zeal than success, to show that the writers whom he was recommending to the world, observed the legitimate rules of Latin prosody, and measured their feet by syllabic quantity. In making so large demands upon the credulity of his readers, he was, though unconsciously, laying the foundation of future scepticism. A later author (Mr. Tyrwhitt), justly celebrated for the success of his critical researches on many subjects connected both with early English and with classical literature, but whose acquaintance with Anglo-Saxon poetry appears to have been derived principally, if not entirely, from the *Thesaurus* of the illustrious scholar above alluded to, was the first person who ventured openly to dissent from his authority. Startled by the extravagance of Dr. Hickes's opinions on this subject, and unconvinced by the arguments adduced in their support, he advances into the opposite extreme ; declares he can discover in the productions of our Saxon bards no traces whatever either of a regular metrical system, or even of that alliteration which had hitherto been regarded as their invariable characteristic ; and finally professes himself unable to perceive “ any difference between the poetry and the prose of that people, further than the employment of a more inflated diction and inverted construction of sentence, in that to which the former title was usually affixed.”

It cannot, I trust, be considered as disrespectful to the memory of

verse and prose. Like the Icelandic and other ancient Gothic nations, it has a peculiar construction. Its characteristic feature depends upon alliteration and the continual use of a certain definite rhythm, with some peculiarities of diction.

Alliteration; being generally discoverable in Anglo-Saxon poetry³, will claim the first attention. The rhythm,

that accomplished and candid philologist, to suggest that a more careful and patient examination of the question would probably have induced him to withdraw these unqualified (and I cannot but think inconsiderate) assertions. It appears that our Anglo-Saxon ancestors admired, and in some measure followed, the northern Scalds in forming the structure of their verse by a periodical repetition of similar letters, or by alliteration;—something like the following Latin couplet:

Christus caput nostrum

Coronet te bonis.

This may appear a laborious way of trifling; but we ought not to be too hasty in condemning, as every language has its own peculiar laws of harmony. Perhaps it will not be difficult to find the difference between the metre of the ancient classics and that of the Goths, in the different genius of their respective languages. The Greek and Latin tongues chiefly consisted of polysyllables, of words ending with vowels, and not overburdened with consonants: therefore to produce harmony, their poets could not but make their metre to consist in quantity, or the artful disposal of the long and short syllables (see Note¹⁴): but the Teutonic languages, being chiefly composed of monosyllables, could scarcely have any such thing as quantity. As the Northern tongues abounded in harsh consonants, the first efforts of a Gothic poet to reduce his language to harmony, must have been by placing these consonants at such a distance from each other, so intermixing them with vowels, and so artfully interweaving, repeating, and dividing these several sounds, as from their structure to produce a sort of rhythmical harmony.—See the communications of the Rev. J. J. Conybeare in p. 258, vol. xvii. of the *Archæologia* for 1814; and Mallet's *Northern Antiquities*, by Bishop Percy, in vol. i. p. 336, for these as well as other important remarks on Anglo-Saxon metre.

³ There are very few instances where alliteration cannot be traced; but where it cannot, we may fairly conjecture that its absence is owing either to the carelessness of the writer, or, which is yet more probable, to the licence frequently assumed by the transcribers of the middle ages, of substituting for the original text such expressions as appeared to themselves more poetical or more intelligible. See papers by the Rev. J. J. Conybeare in the *Archæologia*, vol. xvii. p. 268.

The systematic use of alliteration is a practice entirely of Northern

and other peculiarities, will be afterwards explained in their proper order.

OF ALLITERATION.

9. Alliteration, or the beginning of several syllables, in the same or corresponding verse, with the same letter, has been generally considered as one very particular and distinguishing feature of Anglo-Saxon poetry.

Our ancestors do not appear to have been anxious to construct their alliterative systems with the intricacy, or variety, said to be discoverable in those of the Northern Scalds¹. The Anglo-Saxons were more partial to the recurrence of consonants than vowels, and were usually

origin ; but, as it was used by the Welch, some think it was borrowed from them. The instances of its occurrence, collected by Hickes from writers of classical antiquity, show by their scantiness that it never could have formed any part of the systematic prosody, either of the Greeks or Latins. Whether it is to be found in any other country I am ignorant. If the Normans brought it with them into France, they lost it at a very early period, together with their original language. In this country, though generally superseded by the use of rime, it continued occasionally to show itself, even sometimes in company with that intruder, at least, till the period of the revival of letters. Ibid.

¹ The *Scalds*, *Scaldi*, or *Runæ*, were men of the same profession among the Danes and the other Northern kingdoms, as the British Bards. These *Runæ* were called by the significant name of *SCALD*, which implies "a smoother or polisher of language : " vide *Torsæi Præfat. ad Orcades* ; where it is said, "*SKALLD a depilando dici videntur, quod rudem orationem tanquam evulsis pilis perpoliunt.*" See Mallet's *Northern Antiquities* by Bishop Percy, vol. ii. p. 283.

The Scalds were the professed historians and genealogists of their several countries ; always attending on their kings, in peace and war, and ready to celebrate every remarkable occurrence in verse. This was their office ; which was so considerable in the state, and so acceptable to the monarchs themselves, that those poets were always the chief courtiers and counsellors, as being, perhaps, the only men of letters. From their compositions most of the Danish history is derived for several centuries (see Saxo's Preface to his *Danish History*). They are still in great credit with the modern Icelanders, who are justly reputed the chief preservers of the Northern antiquities. See Bishop Nicholson's *Historical Library*, p. 51 ; and Shelton's *View of Hickes's Thesaurus*, &c., 2nd edition, p. 63.

studious to throw the alliteration⁵ on the emphatic syllables. They seldom extended this alliteration beyond the distich. Here is a short example⁶:

De per bold gebýld. *For thee was a house built*
 Eþ þu íþopen pepe. *Ere thou wert born.*
 De per mold mýnt. *For thee was a mould shapen*
 Eþ þu of modeþ come. *Erethou of (thy) mother camest.*
 M.S. Bodl. 343.

In the first line the alliterative words *bold* and *gebýld* have each an italic *b*, which letter denotes the alliteration⁷, and corresponds with *íþopen* in the second line.

⁵ More particular rules for Alliteration will be found in Note 7.

⁶ See *Archæologia*, vol. xvii. p. 267 and 174.

⁷ Rask, in his *Anglo-Saxon Grammar*, p. 108, gives more specific rules for alliteration: but perhaps they are more applicable to the alliteration of the Northern Scalds (see *Olai Wormii Literatura Danica*, p. 176,) than to the Anglo-Saxon. Mr. Rask says, "The Saxon alliteration is thus constructed: in two adjacent and connected lines of verse there must be three words, which begin with one and the same letter, so that the third or last alliterative word stands the first word in the second line, and the two first words are both introduced in the first line. The initial letters in these three words are called alliterative. The most important alliterative letter is found in the word placed in the second line: this letter is therefore called the *chief letter*, according to which the two other letters in the first line, that are called *assistant letters*, must be arranged. For example; in the Scalds, 2, 17:

þa wæx æfter wirt *There was after meal-time*
 Wop up-a-hæfen *A whoop set up.*

Here the three words *wæx*, *wirt*, and *wop* contain the alliterative letters: of these the *y* in *þop* is the *chief letter*, and the two others are *assistants*. If the *chief letter* be a vowel, the *assistants* must be vowels, but yet they need not be the same. For example, Scalds, 1, 118:

Eotenar and ylfe *Giants and elves*
 And oþear *And spectres.*

Here *o* in *oþear* is the *chief letter*, and *eo* and *y* are the *assistants*—all three quite different.

"Relative to this alliteration we must also remark the following particulars. The alliterative letters must always be found in words which have an emphasis on the syllable which begins with them; but an unemphatic derivative syllable (*ge*, *be*, *a*) may stand first in the same word without interrupting the alliteration. There is a rule also, that in the same two congruent lines there must not be more than *three*

In the next couplet the letter *m* in a similar manner, constitutes the alliterative harmony. These letters are here printed in *italic characters* to make the alliteration more apparent. This plan will be generally adopted in subsequent Anglo-Saxon quotations.

words which begin in this manner : but an unemphatic syllable prefixed is not considered as presenting any obstacle ; nor does the *chief letter* necessarily stand the very first in the second line. It is frequently preceded by one or more particles ; not such, however, as have an emphasis in reading. These prefixes constitute what may be denominated a *metrical complement*. In short verses, only one *assistant* letter is occasionally found ; especially if the *chief* be a compound : as, *sc*, *st*, *sw* : then the *assistant* also ought to be a compound, which would be productive of a harsh sound, and would be difficult to effect in three words so contiguous to each other. As an instance of all this, I will quote a stanza of the *Scalda*, 1, 108 :

(In) Cainer cýnne	<i>The eternal Lord</i>
(Þone) cpealm gepþæc	<i>Avenged on the race</i>
Ece ðrihten,	<i>Of Cain, the crime</i>
(Þær þe he) Abel flog :	<i>Of Abel's murder :</i>
(Ne ge)feah he þære fæhðe,	<i>He derived no satisfaction from</i>
(Ac he hine) feor fopþpæc	<i>The murder : for the</i>
Metod fop þý mane	<i>Creator drove him</i>
Mancýnne fþam.	<i>From the human race.</i>

“ In the two first lines there are three letters of alliteration : namely, *c* in Cainer, cýnne, and cpealm. Þone is here the metrical complement. In the two next we find but two alliterative letters ; which are the vowels *e* and *a*, in ece and Abel : here þær þe he, are the metrical complement. In the second half verse there is first *f*, the alliterative letter in the words ge^{fe}ah, fæhðe : for ge, in ge^{fe}ah, is a derivative syllable and unaccented : neither is any injury done because fopþpæc also begins with *f*, as this syllable fop is also entirely unaccented : the words ac, he, hine, make up the metrical complement. In the two last lines all is regular. The two lines which are united by alliteration do not require to be connected in meaning as is customary in Icelandic ; still it seldom or never happens, as in Latin and Greek verse, that a sentence may conclude, and a new one begin in the middle of a line, probably because the lines in Anglo-Saxon are so short. From this circumstance, that lines constituting the alliteration are often distinct in meaning, it follows further that Anglo-Saxon poems, like the Icelandic, are seldom divided into regular stanzas, with six or eight lines in each ; but although this arrangement is found occasionally,—for example, in the just quoted eight-lined verse, which is also followed by another regular one of *eight* lines,—this seems to have been the effect of chance ; for the common verse is not divided

OF EMPHASIS.

10. Rhythm is formed by a periodical syllabic emphasis—it will, therefore, be necessary to show what is meant

into stanzas. For example, in a fragment of a metrical translation of the Book of Judith :

- | | |
|-----------------------------------|---------------------------------------|
| 1. þær je hlanca geƿeah | <i>At this rejoiced the lank</i> |
| Wulf in walde | <i>Wolf in the wood,</i> |
| 3. (And je) wanna hƿeƿn | <i>And the wan raven,</i> |
| Wæl-gifne fugel | <i>The fowl greedy of slaughter,</i> |
| 5. Weƿtau bogen, | <i>Both from the West</i> |
| þæt him þa theodguman | <i>That the sons of men for them</i> |
| 7. þohton cilian | <i>Should have thought to prepare</i> |
| Fýlle on fægum. | <i>Their fill on corpses.</i> |
| See Thwaites's <i>Heptateuch.</i> | Turner's <i>Ang.-Sax. Hist.</i> |
| Judith, p. 24. | vol. iii. p. 354. |

“The first line does not belong to the second, but to the foregoing : the second and third belong to the fourth and fifth : in the same way the sixth and seventh agree together. No regular stanzas are here formed. This makes it frequently more difficult to unravel Anglo-Saxon poetry than the Icelandic, in which, by the mechanical construction and connexion of the verses, the progress and design of the sentence can be so easily concluded. Another remarkable example of this, is the conclusion of *Menologium Saxonum*, which Olafsen has quoted in his Prize Essay on Ancient Northern Poetry, p. 220. It runs thus :

- | | |
|---------------------------------|---|
| 1. Meotod ana ƿat. | <i>The Creator alone knows</i> |
| (þƿýðeƿ ƿeo) jǣpúl scēal. | <i>Whither the soul</i> |
| 3. Sýððan hƿeðƿǣn. | <i>Shall afterwards roam,</i> |
| (And) eālls ēā gāƿtǣr | <i>And all the spirits</i> |
| 5. (Ðe) fōr gōðe hƿeðƿǣð. | <i>That depart in God.</i> |
| (Æfter) dēað dægē. | <i>After their death-day</i> |
| 7. Dōmēr biðað. | <i>They will abide their judgement</i> |
| (On) fæðeƿ fæðme. | <i>In their father's bosom.</i> |
| 9. (Iƿ ƿeo) fopð geƿceaf. | <i>Their future condition</i> |
| Digol and dýpne | <i>Is hidden and secret.</i> |
| 11. Drihten ana ƿat. | <i>God alone knows it,</i> |
| Nepƿende fæðeƿ. | <i>The preserving father !</i> |
| 13. Næn i eft cýmed. | <i>None again return</i> |
| Hider under hƿofar. | <i>Hither to our houses,</i> |
| 15. (Ðe ƿ) heƿ fop ƿoð. | <i>That any truth</i> |
| Mannum ƿeƿge. | <i>May reveal to man,</i> |
| 17. (þƿýlc ƿý) meotodeƿ geƿceaf | <i>About the nature of the Creator,</i> |
| Sige folca geƿeta. | <i>Or the people's habitations of glory</i> |
| 19. (Ðæƿ he) sýlfa ƿunað. | <i>Which he himself inhabits.</i> |

See Hickes's *Thes.*, vol. i. p. 208. Turner's *Ang.-Sax. Hist.*, vol. iii. p. 373.

“Here it is the 9th and 10th, the 11th and 12th, the 13th and 14th,

by this emphasis, before rhythm and other peculiarities of Anglo-Saxon poetry can be properly explained.

Emphasis is a perceptible stress of the voice laid upon

also the 15th and 16th, which agree according to the meaning ; but the 10th and 11th, the 12th and 13th, &c. which are connected by the letters of alliteration."

"Mr. Turner, in his *History of the Anglo-Saxons*, had no idea of alliteration as a distinguishing feature of Anglo-Saxon poetry, which he considers still undiscovered, or impossible to discover : thus he did not observe the alliteration in the Latin poems which he quotes, notwithstanding it is, in many places, very evident and regular. For example,

*Athelmum nam altissimum
Cano atque clarissimum ;
Summum satorem solia
Sedet qui per æthralia, &c."*

Mr. Rask is here mistaken ; for on these verses Mr. Turner remarks, "This singular versification seems to be a peculiar alliteration." Book ix., ch. v., p. 409, in 8vo. The alliteration then was observed by Mr. Turner ; but because it was not perfectly regular and like the Anglo-Saxon, with that genuine candour which always accompanies true learning, he only says that it *seems*, &c.

Wanley long ago observed the similarity of Ælfric's Latin poetry to the Anglo-Saxon metre. (Wanley, p. 189.) The Rev. J. J. Conybeare, in the *Archæologia*, vol. xvii. p. 262, before quoting the words from Wanley, says, "This appears to be an attempt at rime, although the alliteration is, for the most part, preserved."

Olim hæc transtuli.	Juva me miserum.
Sicuti valui.	Meritis modicum.
Sed modo precibus.	Caream quo nævis.
Constrictus plenius.	Mihimet nocuis.
O Martine Sancte.	Castusque vivam.
Meritis præclare.	Nactus jam veniam.

Wanley, p. 189.

Mr. Rask states further, that "alliteration is also combined with the ancient Latin verse. For example, with Adonic verse in the following :

Te homo laudet.	Non modo parva.
Alme creator.	Pars quia mundi est.
Pectore mente.	Sed tibi sancte.
Pacis amore.	Solus imago, &c.

"The alliteration is here evident, which proves that this was required in all poetry ; without which it would have lost its wonted peculiar sound for the Anglo-Saxons. One kind of alliteration which is found in these Latin poems, is worthy of remark. It does not make two lines correspond in sound, but gives to each line two or three allitera-

a syllable, or word, and it is therefore properly divided into syllabic emphasis, generally, but improperly, termed *accent*⁹ and *verbal* or *sentential emphasis*, commonly denominated merely *emphasis*¹⁰.

On the present occasion it will only be necessary to show what is meant by syllabic emphasis, which, in Saxon and in all the modern languages of Gothic origin, holds the place of the Roman and Greek quantity. This emphasis is the superior energy with which at least, one syllable of a word is enunciated¹⁰, as, the first in *godnýrre*, *goodness*, and the last in *betpýx*, *betwixt*.

tive letters without a *chief one*. For example, in the Epistles of Boniface.

Nitharde nunc nigerrima.

Imi cosmi contagia.

Temne fauste Tartarea.

Hæc contra hunc supplicia, &c.

This, however, is seldom accurately attended to in the pieces in which it occurs." See Rask's *Grammar*, p. 109—114.

⁹ Accent, from *ad* (*to*) and *cantum* (*a song*), ought not to be used to denote the syllabic emphasis, or the particular stress which is laid upon a syllable in pronunciation; but to signify the tones of a dialect, as the Parisian or provincial accent. The acute accent points out an elevation of the voice, or a rising inflection; and the grave accent a depression, or a falling inflection. The accent most frequently used by the Saxons is said to have been the acute, which was to distinguish words of a doubtful meaning, as *gôð*, *good*; and *mán*, *evil*; to distinguish them from God and man. See some observations on accent in Rask's *Grammar*, p. 2 and 3. sect. 3.

⁹ See Grant's *English Grammar*, p. 256. This is a valuable work, and deserves the particular attention of those who have a desire to understand the grammatical construction of the English language.

¹⁰ Though the true pronunciation of a language like the Saxon, which is extant only in writing, can scarcely be discovered, some learned men from the analogy of other languages, have endeavoured to give rules for emphasis. Those words which the present English have taken directly from their Saxon ancestors, very probably had the same syllabic emphasis that we now give them. It has also been asserted by Mr. Rask (see *Grammar*, p. 3. and 118) that in Saxon the emphasis was *undoubtedly* on the first or chief syllable of the *root* in every word, and therefore the prefixed particles *ge-*; *a-*; *be-*, &c. never have the emphasis. Compound words which consist of two substantives have the emphasis on the former. In compounds of two essential significant words the emphasis commonly falls on the former.

OF RHYTHM.

11. Several emphatic syllables cannot be conveniently enunciated in succession; there must be a syllable or two remiss or feeble after an emphasis. It appears, therefore, that in language emphasis and remission occur at certain intervals. On these depends rhythm, the vital principle both of speech and song ¹¹.

Any action or motion regularly repeated produces rhythm. When smiths are hammering with their sledges a certain regular return in their strokes produces rhythm ¹². Even in walking there is rhythm. The feet

¹¹ See Grant's *English Grammar*, p. 358, where the subject is more fully treated.

¹² "Ρυθμός γινεται μεν και εν συλλαβαις, γινεται δε και χωρις συλλαβης, και γαρ εν τω κροτω, κ.τ.λ. RHYTHM exists both in and without syllables; for it may be perceived in mere pulsation or striking. It is thus when we see smiths hammering with their sledges, we hear at the same time in their strokes a CERTAIN RHYTHM." Longini Frag. iii. p. 162. and Harris's *Philological Inquiries*, part ii. chap. ii. p. 68.

Muratori in his *Dissertation on Italian Poetry*, has, I think, satisfactorily proved, (see *Antiquitates Italicae Medii Ævi*, vol. iii. p. 664,) that there was a rude vulgar poetry among the ancients, which did not observe the laws of metre, but merely followed rhythm. Of this sort were the Fescennine and Saturnalian verses, which the regular poets spoke of with contempt, because void of all art and measure. His opinion, that this rhythmical poetry was the first poetry that appeared in Greece, and was abandoned by the men of genius, when the regular modes of metre were introduced, but still survived among the vulgar, appears to me to be very consistent with the few facts that remain on this subject. It has also been observed (see Grant's *English Grammar*), that a part of ancient classical poetry, particularly some of the choruses, the arrangement of which upon metrical principles has so much puzzled and divided our most distinguished metricians, was constructed with rather more regard to rhythm, or cadence, than to quantity. It has, indeed, been supposed by some, that metre is always subordinate to rhythm. "*Rhythmus, Hephæstione teste, metro potentior.*" (Bentley, *de Metris Terrentianis*.)

The rhythm of the classics meant, I believe, such a collocation of words as produced a sort of melody. The diction of *Ossian*, and *Milton's Paradise Lost*, are instances of modern rhythm without rime. So our Saxon ancestors frequently used a rhythm or a melodious collocation of words without rime. Indeed in all the ancient metres there is rhythm, because their great object was to suit musical melody.

come in contact with the ground at regular intervals. This will illustrate rhythm, as applied to language. When one foot¹³ strikes the earth, a short time intervenes before the stroke is repeated with the other. Each step may be called emphasis, and the time intervening between the steps may be termed remission. Hence rhythm may be defined *periodical emphasis* and *remission*.

The Anglo-Saxons regulated their verse according to rhythm¹⁴. It is probable however, that in that uncul-

Metre is therefore rhythm produced by a peculiar and definite arrangement of syllables, according to their length.

Every collocation of words which produced on the ear a melodious effect, was a species of the ancient rhythm. Cicero labours much in his *Orator* to teach the Romans to place their words in this manner. His great anxiety to have the periods end with a verb of melodious cadence, had this object: hence he alters the sentence of Gracchus, "*Probos improbare qui improbos probet*," into "*Qui improbos probet, probos improbare*;" because *probos improbare* produced a rhythmical effect. (See his *Orator*.) Cicero was perhaps too minute on this subject. It is however certain, that, temperately used, this attention to rhythm gives to style a beauty of which modern authors are too negligent. Good sense or knowledge may as well be given with every additional charm, as without any. Turner in *Archæologia*, vol. xii. p. 198.

¹³ Certain numbers of syllables are named feet by the Greeks and Romans, "because by their aid the voice steps along through the verse in a measured pace." Grant's *English Grammar*, p. 381.

¹⁴ The Greeks and Romans regulated their verse by the length of syllables. A definite number of long and short syllables made a foot, and a verse consisted of a certain number of these feet. But the Anglo-Saxons modelled their verse by rhythm or metrical cadence. See p. 214 conclusion of note 2.

In defining rhythm, Bede says, "It is a modulated composition of words, not according to the laws of metre, but adapted in the number of its syllables to the judgment of the ear, as in the verses of our vulgar (or native) poets."

Metre is an artificial rule with modulation; rhythm is the modulation without the rule. For the most part you find, by a sort of chance, some rule in rhythm; yet this is not from an artificial government of the syllables, but because the sound and modulation lead to it. The vulgar poets effect this rustically; the skilful attain it by their skill: as;

Rex eterne! Domine!

Rerum Creator omnium!

Qui eras ante secula! Turner's *Anglo-Saxon History*, 8vo. vol. iii. p. 301 and 302.

tivated age they were not very fastidious as to the precise observation of the rhythmical canons. They were satisfied if the violations of them were not such as grossly to offend in singing or repetition.

The rhythm will easily be perceived by every one who reads the following lines :

Dohton , tilian ,	<i>Should have thought to prepare</i>
Fylle on , fægum ,	<i>Their fill on corpses</i>
Uprig , feþena ,	<i>Hoary in his feathers</i>
Salopig , pada ,	<i>The willowed kite. Judith, p. 24.</i>

Popdum , heþigen ,	<i>With words should praise.</i>
Modum , lupien ,	<i>With minds should love.</i>
Heapod , ealpa ,	<i>High head</i>
Heah , gerceapta ,	<i>Of all creatures.</i>
Fpea , ælmihtig ,	<i>Almighty God. Cæd. p. 1.</i>

12. Rhythm is also observed in the following specimen¹⁵ taken from Wanley's *Catalogue of Anglo-Saxon Manuscripts*, p. 281. It is written in lines alternately Anglo-Saxon, and Latin, and runs thus :

·Hafað ur alýfed.	<i>Hath us given leave</i>
Lucif Auctop.	<i>The Author of life,</i>
þæt pe motun hep.	<i>That we might here</i>
Meþneþi.	<i>Deserve,</i>
God dædum begietan.	<i>By good deeds, to get</i>
Gaudia in cœlo.	<i>Joys in heaven ;</i>
þæt pe motum.	<i>That we might</i>
Maxima pægna	<i>The greatest kingdoms</i>
Secan ⁊ gesittan.	<i>Seek, and sit in</i>
Sedibur altif.	<i>The high seats ;</i>
Lifgan in lyfe.	<i>To live in the mansion</i>
Lucif et pacif.	<i>Of light and peace ;</i>

¹⁵ This specimen forms the termination of a highly paraphrastic translation of the *Phœnix* of Lactantius, arranged according to the method of the Rev. J. J. Conybeare, M.A. late Professor of Poetry in the University of Oxford, and inserted in the *Archæologia*. See *Archæologia*, vol. xvii. for 1814. p. 257—274.

*A*gan eapðinga
*A*lma lætitiæ.
*B*rucan blæd-ðaga.
*B*landem et mittem.
*L*eseon sigora fpean.
*S*ine fine.
*A*nd him lof ƿingan.
*L*aude ƿepenni
*E*aðge mid Englum.
*A*lleluia.

*T*o gain pure
*H*abitations of joy ;
*T*o obtain daily fruit
*P*leasant and ripe,
*T*o see the Lord of glory
*W*ithout end ;
*A*nd to him praise to sing
*W*ith eternal praise,
*H*appy amidst the Angels.
*H*allelujah.

It will be immediately perceived, that such of these Latin verses, as are at all consonant to the rules of prosody¹⁶ belong either to the Trochaic or Dactylic species,

¹⁶ Rask's system, though formed upon the same principle, differs in some particulars : he says, the length of lines in verse is not here so accurately defined, as in Latin by means of feet ; the only thing which in Anglo-Saxon has any influence over metre, seems, as in Icelandic, to be *the long or emphatic syllables*, which are emphatical in the context ; each of these is readily accompanied by *one or two* short syllables, and sometimes more, if the natural cadence of the words in reading admits of their being pronounced short. These long and short syllables do not appear to be arranged according to any rules, except those which are dictated by the ear and cadence of the verse ; but two or more accented syllables seldom occur alone, without being accompanied by some short ones. (see chap. iii. note 18.) The metrical complement is not to be reckoned with the proper measure of verse in Saxon, any more than in Icelandic. It is regarded merely as a species of prelude or overture, which is gone over as hastily as possible. In this reckoning, that which stands before the first assistant letter in the first line is to be regarded as the metrical complement. This holds good at least respecting the construction of the species of verse of which we have hitherto seen examples, and which seems to be the only one which is given in Anglo-Saxon poetry. We shall here make use of part of what was quoted in Alliteration, note 7.—thus :

1. Meotod ana ƿar.
 (hƿýðer ƿeo) sǣpúl , scéal.
3. Sƿððan , hƿeopƿan , .
 (And) eállé ðá , gǣrtǣr , .
5. (Ðe) fōp gōðe , hƿeopƿað ,
 (Æfter) ðeað , dægē
 Dōmēr bīðað.

In 2nd line we find first hƿýðer ƿeo, as the metrical complement ;

that is have the first syllable emphatic, with one or two short syllables following, and consist each of two feet. Those which are not reducible to this standard seem yet to be written in imitation of it, with the substitution of emphasis for quantity, as was common in the Latin poetry of the middle ages. Thus "*Sine, fine*" may be considered as equivalent to a Trochaic line; "*Blandam et, mittem*" to an Adoniac, and "*Alma lætitiæ*" to a Dactylic: or, to speak more in accordance with the preliminary remarks, these lines have the rhythm, or periodical emphasis and remission, recurring every second or third syllable. It is a metre of this kind to which I would refer the Anglo-Saxon verses; in which, as in all modern languages of Gothic origin, emphasis holds the place of quantity. They will be found to consist, for the most part, of feet of *two or three syllables each*, having the *emphasis on the first*; and, therefore, analogous to the Trochee (˘ ˉ) or dactyl (˘ ˘ ˉ), and sometimes to the spondee (ˉ ˉ) of classic metre.

next *ȝapul ȝceal*, which make three syllables, of which only the first and last are long: the middle one, *ul*, is unemphatic or short, and only serves to facilitate the connexion between the long ones. The third line has no metrical complement, but immediately begins with a long syllable, and then follows a short one, and then a long and a short one: and thus this line contains two long syllables. The fourth has no proper metrical complement, because there is only an auxiliary letter, except we also would give this name to what, in such cases, precedes the first accented syllable: but whatever be the name by which it is called, it is evident that *and* is the prelude, and that the verse first properly begins with *ealle þa*, which is one long with two short: then follows *ȝartar*, one long and one short: so this also has two long. The fifth has first *þe*, for a metrical complement; the remainder is formed as the third. In the sixth *æt ȝep* is the metrical complement: then follow two long ones; the last of which is accompanied by one short, which is the reverse of the construction of the second. The seventh is formed just as the third. From this it appears, that however unlike these lines seem to be in their structure, still they are all formed after one rule, viz. *they have all two long syllables, which must be followed by at least one short syllable, besides the metrical complement, which may at pleasure be introduced or omitted.* See Rask, p. 111—113. § 4.

In the preceding specimen “*pæt pē, mōtūm*” evidently consists of two trochees, or a spondee and a trochee; “*Eādǣ mīð, Eŋglūm,*” of a dactyl and a trochee; “*Sēcān, ānd ǣ, rītcan,*” of three trochees.

13. This appears to have been the fundamental principle of the Saxon metrical system. Variety was produced, and the labour of versification diminished, by admitting lines of different lengths, and frequently by the addition of a syllable extraordinary, either at the commencement or termination of the verse; a circumstance which we find repeatedly occurring in our own poetry, without any such violation of cadence, as to alter the character of the metre. An additional syllable at the commencement of the verse is less common than one at the end: it may, however, be traced in the following instances:

*Ðu eapτ, hæle þa, helm.
And| heofen, ðeman.
Eŋla, orðfnuman.
And| eorðan tūðor.*

Cædmon, p. 105. 7.

14. An additional syllable at the end of the verse, is much more common. In the following, and some similar lines, there appears to be an additional syllable both at the commencement and termination.

*Bī, fōlden on, fepþe
SummæƷ, fīnƷnum, pæl.*

15. Lines of three syllables sometimes occur¹⁷. In

¹⁷ A line sometimes consists of a single word. Of Enoch it is said,
*NaleƷ ðeaðe Ʒpealt He died not
 MīðǣnƷeāpðeƷ, A natural death
 (Spa heƷ) mēn ðoð As here men do. Cæd. 28. 15.*

Here *MīðǣnƷeāpðeƷ* constitutes a whole line of verse; and this is perfectly right: for the word contains two long syllables, *mīðð* and *Ʒeapð*; which are followed by two short ones, *an* and *eƷ*. The second line has *Ʒpa heƷ* for a metrical complement; afterwards, *mēn*, which contains the chief letter *m*, and *ðoð*, which are both long. It does not

this case the emphasis might probably be so strongly marked as to render the odd syllable equivalent to two.

Lapeſ , ʀp̄p̄næc

Al̄, miȝhtne

Tiſ , pelgade

Blæð , bliſſrade

Tneop , þ̄n̄aȝ

Iſ to , t̄n̄aȝ.

16. A line even of two syllables is occasionally found, but if both these were strongly emphatic, the verse would not offend against the general rhythm.

Fah , p̄ȳpm.

OF RIME.

17. Rime¹⁸ is the correspondence of the last sound of one verse, to the last sound, or syllable, of another.

In very early times¹⁹ at least long before the introduc-

require any short one, as it has a dissyllable, filling up the metre, preceding it. Another single-worded verse concerning Solomon: viz.

Getimbr̄ðe He built

tempeſ ȝode God a temple.

This contains a defect: for *getimbr̄ðe* has only one long syllable, that is *tim*, which is insufficient, though the line has altogether four syllables, which are the usual number. Rask's *Saxon Grammar*, 118, and 119, § 7.

¹⁸ For the derivation of the word Rime, see Todd's *Johnson*; and for a most learned and satisfactory inquiry respecting the early use of Rime, by Sharon Turner, Esq. F.A.S. see *Archæologia*, vol. xiv. p. 168—204.

¹⁹ It is probable that both alliteration and rime have been made use of by the Anglo-Saxons and other German nations from the earliest times. What regards concluding rimes seems decidedly certain: for the Anglo-Saxon poets,—as Aldhelm A.D. 709; Boniface A.D. 754; Venerable Bede A.D. 735; Alcuin, and others,—have left behind them Latin poems in rime, which presupposes that this species of versification was antierior, and commonly known in their time. None of Aldhelm's vernacular poetry has survived: but Mr. Turner gives the following as a specimen of his Latin versi-

tion of Christianity,—Rime was used as an occasional ornament in Northern poetry²⁰. The Saxon poets some-

fication, not formed on quantity, but consisting of eight syllables in every line, with a peculiar alliteration and concluding rimes :

Summum satorem solia
Sedet qui per æthralia
Cuncta cernens cacumine
Cœlorum summo lumine—

Bede occasionally constructed his Latin hexameters in such a manner as to have a word in the middle rime with one at the end, which seems to be a peculiar rime, but it shows at least the antiquity and generality of concluding rimes; which must have been long in use before this peculiarity could arise.

Qui constat denis, annis simul atque novenis.

Bedæ Opera, t. i. p. 485.

²⁰ In the Cimbric, Cimbri-Gothic, or old Icelandic,—a dialect of the ancient Gothic or Teutonic, and of near affinity with the Anglo-Saxon,—we find the system of rime brought to great perfection. The following extract is taken from the poem of Egill, an Icelandic Scald; though it consists of 18 stanzas, we are assured it was sung extempore by the author, in praise of Eric Bladox, a Danish king in Northumberland, by which Egill obtained the pardon of the exasperated king. (See *Five Pieces of Runic Poetry* translated from the Icelandic language by Bishop Percy, for the whole in the Roman character and an English translation; and *RNN A, seu Danica Literatura Antiquissima*, &c. *Opera Olai Wormii*, p. 228, for the whole in Runic and Roman characters, with a Latin translation and notes. In modern characters this stanza is as follows: the literal English version will show how nearly the two languages approach each other. See Dr. Whittaker's *Introduction to the Vision of William, concerning Peirs Ploughman*, p. ix. 4to, 1813.

Vestur com eg um ver	Westward came I in spring,
Enn eg Vidris ber	And I Odin's bare
Munstrindar mar	Memory's regions sea
So er mitt offar	So is my off-fare.
Dro eg eik a flot	Drew I oak afloat,
Vid isabrot	With ice ybroke.
Hlod eg maerdar lut	Lade I verses' lot
Minis knarriar skut.	Memory's murmuring bark.

Bishop Percy translates this stanza:—"I came by sea from the west. I bring in my bosom the gift of Odin. Thus was my passage:—I launched into the ocean in ships of Iceland: my mind is deep laden with the songs of the Gods." Mallet's *Northern Antiquities*, vol. ii. p. 319, 8vo, Edinb. 1809.

times superadded the ornament of Rime to that of Alliteration. The following is an example²¹ in which the Alliteration is denoted by the Italic letters:—It is taken from a description of the island which the phoenix was supposed to inhabit. This island had

Ne <i>f</i> orfter <i>f</i> næƿt	<i>Not winter's frost</i>
Ne <i>f</i> yƿer <i>b</i> læƿt.	<i>Not fire's blast</i>
Ne <i>h</i> ægler <i>h</i> ƿýne.	<i>Not hail's fall</i>
Ne <i>h</i> ƿimer <i>d</i> ƿýne.	<i>Not rime's dryness (stiffness)</i>
Ne <i>s</i> unnan <i>h</i> ætu.	<i>Not sun's heat</i>
Ne <i>s</i> in <i>c</i> alðu	<i>Not hurtful cold</i>
Ne <i>w</i> aƿm <i>w</i> eðeƿ.	<i>Not warm (sultry) weather</i>
Ne <i>w</i> inteƿ <i>ƿ</i> cup.	<i>Not winter shower.</i>

INVERSION AND TRANSITION.

18. Even in prose, the Anglo-Saxon language will allow some liberty in the collocation of the nouns, pronouns, &c. without any ambiguity; because their terminations show by what words they are governed, or to which they refer. In the poetic construction of sentences there is, however, much more liberty; for the position of the words is thrown out of the general prose order, by a wilful inversion. Of this inversion every quoted specimen of poetry will give evidence; only one very short example will, therefore, be here quoted.

Se *u*ƿ *l*if *f*orƿgeaƿ. *He us life gave.*

The natural prose order would be

Se *f*orƿgeaƿ *u*ƿ *l*if. *He gave us life.*

The regular course of the subject is frequently inter-

²¹ In a note (see *Archæologia*, vol. xvii. p. 195) the Rev. J. J. Conybeare, the learned professor, says: "It will be immediately perceived that in this passage the author has, besides the usual alliteration which is still carefully observed, adopted the additional ornament of rhyme, a circumstance by no means of common occurrence in Anglo-Saxon poetry. Mr. Turner has adduced a few examples of it; but I know of no source which would afford so many or of such length, as the

rupted by violent and abrupt transitions.—Instances of this may be seen in almost every Anglo-Saxon poem.

THE OMISSION OF PARTICLES.

19. Another prevailing feature in the diction of the Anglo-Saxon poetry is the omission of the particles, which contribute to express our meaning distinctly, and to make it more clearly understood. This will be illustrated by the difference observable between the prose and poetry in King Alfred's translation of Boethius. Where the prose says

Du þe on þam ecan sæte ricraht.

Thou who on the eternal seat reignest. Boet. p. 4. l. 22.

The poetry of the same passage is

Du on heahsæte. Thou on high seat

Ecum ricraht. Eternal reignest. Boet. p. 153.

Here the connecting and explaining particles *þe* and *þam* are omitted.

Again the prose phrase "Thou that on the seat" is expressed in poetry "Thou on seat."

Cædmon's little fragment of the song, quoted to illustrate periphrasis, (2l. p. 232.) has no particles in the Saxon. It will also be generally remarked that Anglo-Saxon poems are very defective in discriminating and explanatory particles; and, in consequence of their absence, there is much difficulty and obscurity in the construction of their poetry.

OF THEIR SHORT PHRASES.

20. In prose and cultivated poetry every conception of the author is clearly expressed; but in uncultivated poetry, and in Anglo-Saxon, we have most commonly abrupt and imperfect hints, and short exclamations, in-

Exeter MS. The latter part of the volume contains one poem entirely written in rime, with the alliteration also preserved throughout. Instances of the same kind occur in the Icelandic poetry. See Note ²⁰.

stead of regular description or narration. This will be abundantly manifest in all the poetical quotations in this work. But that their poetry endeavours to express the same idea in fewer words than prose, may be made apparent by one instance. The phrase in Alfred's prose—"ƿa ðeð eac ƿe mona mið hƿ blacan leohte þæt þa beophƿtan ƿteoppan ðunniap on þam heoƿone" (Boet. ch. iv. p. 4, l. 28.) "*So doth the moon with his pale light, that the bright stars he obscures in the heavens,*"—is expressed in his poetry thus :

Blacum leohte. *With pale light,*
 Beophƿte ƿteoppan. *Bright stars,*
 Monan gemitƿgað. *Moon lesseneth.* Boet. p. 153, l. 12.

Even when the same idea is multiplied by the periphrasis, the rest of the sentence is not extended either in meaning or expression. One word or epithet is played upon by a repetition of synonymous expressions, but the meaning of the sentence is not increased by them.

OF PERIPHRAISIS.

21. Another peculiarity of the Anglo-Saxon poetry is considered by Mr. Turner to consist in Periphrasis, or in the use of many words to express the sense of one.

In all Anglo-Saxon poetry, paraphrastical amplifications will be found to abound. The following fragment, which is adduced as an illustration of it, is part of a song of the ancient Cædmon²², which he made on waking in

²² This is the most ancient piece of Anglo-Saxon poetry which we possess. It was written by Cædmon, a monk who accustomed himself late in life to write religious poetry. He died A.D. 680. This song was inserted (see Introduction, p. 17, sect. 9) by king Alfred, in his translation of Bede's *Ecclesiastical History*, from the Latin into Anglo-Saxon. Our venerable king does not say with Bede. "*Hic est sensus,*" (Smith's *Bede*, p. 171) but expressly, "*ƿara endebýpnerre ðiƿ ƿ, their order is this.*" (*Ibid.* p. 597.) See Turner's *History of the Anglo-Saxons*, for an account of Bede's learning, vol. iii. p. 439; his works, vol. iii. p. 438; his death, vol. iii. p. 441.

a stall of oxen which he was appointed to guard during the night :

Nu pe sceolan heƿizean	Now we should praise
Heaƿon riceƿ ƿearƿ :	The Guardian of the heavenly kingdom :
Metodeƿ mihte,	The mighty Creator,
And hiƿ mod geƿanc,	And the thoughts of his mind,
Weoƿc wuldoƿ ƿædeƿ !	Glorious father of his works !
Sƿa he wuldoƿeƿ gehƿæƿ	As he of every glory
Ece drihten !	Eternal Lord !
Oƿð onƿtealde ;	Established the beginning ;
De æƿeƿt geƿcop	So he first shaped
Eoƿðan beaƿnum,	The earth for the children of men,
Heoƿon to ƿoƿe.	And the heavens for its canopy.
Halƿg iƿcƿƿend !	Holy Creator !
Ða miððan geaƿð,	The middle region,
Moncƿnney ƿearƿð	The Guardian of mankind,
Ece drihtne	The Eternal Lord,
Æƿteƿ teode	Afterwards made
ƿiƿum ƿulðan ;	The ground for men,
ƿƿea ælmihtig !	Almighty Ruler !
Smith's <i>Bede</i> , book iv.	Turner's <i>Ang.-Sax. Hist.</i> 8vo,
ch. xxiv. p. 597	vol. iii. p. 303.

In these eighteen lines the periphrasis is peculiarly evident. Eight lines are occupied by so many phrases to express the Deity. These repetitions are very abruptly introduced : sometimes they come in like so many interjections :

The guardian of the heavenly kingdom,
 The mighty Creator—
 Glorious father of his works !—
 Eternal Lord !—
 Holy Creator !
 The Guardian of mankind,
 The Eternal Lord—
 Almighty Ruler !

Three more of the lines are used for the periphrasis, of the first making the world ;

He established the beginning ;
 He first shaped—
 He afterwards made—

Three more lines are employed to express the earth, as often by a periphrasis :

The earth for the children of men—

The middle region—

The ground for men—

Out of eighteen lines, the periphrasis occupies fourteen ; and in so many lines only conveys three ideas : and all that the eighteen lines express is simply the first verse of the Book of Genesis : “ In the beginning God created the heavens and the earth.”

It may, however, be questioned whether the term periphrasis justly expresses the sort of amplification by which the Anglo-Saxon poetry is characterized, and which may perhaps be referred to the subsequent head of Parallelism.

OF METAPHORS.

22. A *Metaphor* is a simile *without* a formal comparison. If we say “ He is *like* a pillar,” we use a simile ; but if we leave out the word of resemblance, and say “ He is a *pillar*,” (*i. e.* support,) we speak metaphorically. The periphrasis of the Anglo-Saxons is always mingled with metaphors.

A remarkable instance of periphrasis and metaphor will be found in Cædmon’s description of the Deluge.

He calls the ark

The ship,

The sea-house,

The greatest of watery
chambers,

The ark,

The great sea-house,

The high mansion,

The holy wood,

The house,

The great sea-chest,

The greatest of treasure-
houses,

The vehicle,

The mansion,

The house of the deep,

The palace of the ocean,

The cave,

The wooden fortress,

The floor of the waves,

The receptacle of Noah,

The moving roof,

The feasting house,

The bosom of the vessel,

The nailed building,

The ark of Noah,
The vehicle of the ark,
The happiest mansion,

The building of the waves,
The foaming ship,
The happy receptacle.

OF PARALLELISM.

23. Parallelism is the last characteristic feature that we shall mention in the diction and composition of Anglo-Saxon poetry.

Parallelism repeats in the second member, but in a varied manner, the same or very nearly the same sense that has been expressed in the former member of the sentence. When a proposition is delivered in one line, and a second is subjoined to it, equivalent or contrasted with it in sense, they may be called parallel lines. These are very apparent in the sacred poetry of the Hebrews²³:

²³ The Hebrew poets do not make their verse consist of certain feet, like the Greeks and Latins, nor of the number of syllables perfect or imperfect, according to the form of the modern verse which the Jews make use of, and which is borrowed from the Arabians, as Michaelis supposed, but in a rhythmus of things; that is, the Subject, and the Predicate, and their adjuncts in every sentence and proposition. They plainly appear to have studied to throw the corresponding lines of the same distich into the same form of construction, and still more into an identity, opposition, or a general conformity of sense: thus there is a relation of one line to another, which arises from a correspondence of terms, and from the form of construction; from whence results a rhythmus of propositions, and a harmony of sentences.

This peculiar conformation of sentences,—short, concise, with frequent pauses and regular intervals, divided into pairs, for the most part, of corresponding lines,—is the most evident characteristic now remaining of poetry among the Hebrews, as distinguished from prose. See Lowth's *Prelim. Diss. to Isaiah*; *De Sacra Poësi Hæbr. Prælectiones*; and *Meor Enajim*, by Rabbi Azarias.

A learned German (Dr. Bellermann) published a work in 1813 on Hebrew Poetry, in which he maintains that he has discovered not only rime in Hebrew verse, but measures not more irregular than the Iambics of Plautus and Terence. De Wette censures him for having gone too far, but admits that he has pointed out many evident concurrences of rhythm.

many instances might be adduced, but the following will be sufficient.

Blessed is the man that feareth Jehovah ;
That greatly delighteth in his commandments.

Ps. cxii. 1.

Let the wicked forsake his way ;
And the unrighteous man his thoughts :
And let him return to Jehovah, and he will compassionate him ;

And unto our God, for he aboundeth in forgiveness.

Isaiah lv. 6 and 7.

This peculiarity of construction also occurs so frequently in the poetical remains of the Anglo-Saxons, that it must arise from design²⁴ ; and, therefore, it deserves the attention of all who desire to know the characteristic marks of the Saxon poetry.

²⁴ The Rev. J. J. Conybeare remarks further, that in the Anglo-Saxon this species of apposition is uniformly adopted, and carried to too great an extent to be attributed to mere chance. Whether it constituted a part of their original poetical mechanism, or whether it was adopted, with some little modification, from the style of those sacred poems in which it forms so prominent a feature, is a question to which it would perhaps be difficult to give even a plausible answer. As far as my own observation has gone, it appears to be most frequently used in those poems, the subjects of which are drawn from Scripture. It might also perhaps be questioned by some, whether the rhythmical system itself was originally the property of our Northern ancestors, or whether it was constructed by them (after their conversion to Christianity, and consequent acquaintance with the general literature of the age), in imitation of the shorter trochaic and dactylic metres of the later classical and ecclesiastical poets ; the authors most likely to have furnished the writers upon moral and religious topics with favourite models. The resemblance between these and the Anglo-Saxon poems in point of rhythm, is certainly very considerable ; but there is yet little reason to suppose it the effect of imitation. The same metrical system is certainly to be traced through the whole of that singular poem the *Voluspá*, which, if we can rely upon the authority of the Northern editors of their own national poetry, is the earliest composition extant in the Icelandic, and was written before the con-

In most of the examples found in the Scriptures, there is a parallelism of the verb as well as of the other parts of the sentence; and the clauses are frequently connected by a conjunction, circumstances seldom observable in the parallelism of Anglo-Saxon writers. In the following specimens, the corresponding lines are marked with the same letters.

- | | |
|--------------------------------|--|
| a. De is mæzga ꝥpeð | <i>He is in power abundant,</i> |
| a. Deapod ealra heah ꝥeacepta. | <i>High head of all creatures,</i> |
| a. Frea ælmihtig. | <i>Almighty Lord!</i> |
| b. Nær him ꝥnuma æfpe | <i>There was not to him ever beginning,</i> |
| b. Op ꝥeopðen | <i>Nor origin made;</i> |
| c. Ne nu ende cymþ. | <i>Nor now end cometh.</i> |
| c. Eccean drihtner. | <i>Eternal Lord!</i> |
| Cæd. p. 1. l. 2. | Turner's <i>A.S. Hist.</i> 8vo,
v. iii. p. 356. |

- | | |
|--------------------------|---|
| a. De ꝥeꝥ bold ꝥebýlð | <i>For thee was a house built</i> |
| b. Ep þu ibopen ꝥeꝥe | <i>Ere thou wert born,</i> |
| a. De ꝥeꝥ mólð imýnt | <i>For thee was a mould shapen</i> |
| b. Ep þu of mioden come. | <i>Ere thou of (thy) mother camest.</i> |
| M.S. Bodl. 343. | Conybeare. <i>Archæologia</i> ,
vol. xvii. p. 174. |

Mr. Conybeare says, "One paragraph in Cædmon's description of the deluge may be rendered line for line, and almost word for word, thus,

- | | |
|---------------------------|---|
| a. Ða gemunde God. | <i>Bethought him then our God</i> |
| b. Wepe lifende. | <i>Of him that ploughed the wave,</i> |
| a. Sizoga paldend. | <i>The gracious Lord of hosts</i> |
| b. Sunu Lamecher. | <i>Of Lamech's pious son,</i> |
| c. And ealle þa pocpe. | <i>And of each living soul</i> |
| c. Ðe he wið wæter beleaf | <i>He sav'd amid the floods,</i> |
| a. Lifer leoht ꝥnuma. | <i>All glorious fount of life,</i> |
| c. On liden byrme. | <i>High o'er the deep abyss.</i> |
| Cæd. p. 32. l. 15. | <i>Archæologia</i> , vol. xvii. p. 270. |

version of that, people to Christianity, and consequently while they were yet ignorant of the models above alluded to.

In most cases poems were probably composed for the instruction and use of unlettered persons; their authors would therefore hardly go out of their way to choose a metre to which the individuals were unaccustomed, whom they chiefly expected to reap the benefit of their pious labours. *Archæologia*, vol. xvii. p. 270.

CHAPTER III.

THE DIVISION OF THE ANGLO-SAXON POETRY, AND
THEIR DIFFERENT SPECIES OF VERSE.

24. Saxon poetry¹ may be divided into three heads:—songs or ballads; the lengthened narrative poems or romances; and that miscellaneous kind which may be termed lyric. One measure (explained in chap. ii. sect. 12. and also in note ¹⁶) seems, however, to prevail in all Saxon poetry.

OF THE SAXON SONGS OR BALLADS.

25. Our ancestors had popular songs on the actions of their favourite leaders, and on other subjects that attracted common attention. In the oldest Saxon songs, poetry is seen in its rudest form, before the art of narration was understood. The metre of these primitive songs will be found to be similar to that described in the last Chapter.

As an example we may quote a few lines of the Saxon song on king Athelstan's victory: though written about A.D. 938, in what may be considered the Danish period, it is in pure Saxon,

Deþ Æþelstan cýning.	<i>Here Ethelstan king,</i>
Eopla drihten.	<i>Of earls the lord,</i>
Beopna beah-gýra.	<i>The shield-giver of the nobles,</i>

¹ Mr. Turner's division is here followed. Rask says, the different species of Icelandic verse are rightly referred to three grand classes, according to the rime and the other peculiarities. The 1st species:—the language of song, or perhaps more rightly narrative verse, has merely *alliteration*. The 2nd:—heroic verse, has also *alliteration*, and *greater strictness of metre*. The 3rd:—popular verse, has also concluding rimes.

But these head classes are divided again into many sub-species, chiefly according to the number of the long syllables.

This also may be safely made use of relative to the Anglo-Saxon art of poetry. Rask's *Grammar*, p. 117. § 6.

And his brōþor eac	<i>And his brother also,</i>
Eadmund æþeling.	<i>Edmund the prince,</i>
Ealdor langne tȳp.	<i>The elder! a lasting victory</i>
Geslohgon æt secce.	<i>Won by slaughter in battle</i>
Speoþda ecgum.	<i>With the edges of swords</i>
• Ymbe Brūnan-būph.	<i>Near Brunan-burh.</i>

See the remainder of this song in the Praxis.

26. These old Saxon songs had none of the striking traits of description which are so interesting in the ballads of a subsequent age. The laboured metaphor, the endless periphrasis, the violent inversion, and the abrupt transition, were the great features of the Saxon poetry. While these continued prevalent and popular, it was impossible that the genuine ballad could have appeared. From the decline of the old poetry, the popular ballad seems to have taken its origin. It probably arose from more homely poets, the ambulatory glee-men, who could not bend language into that difficult and artificial strain, which the genius of the Anglo-Saxon bard was educated to use. Tales narrated in verse by these glee-men, were more intelligible than the pompous songs of the regular poets, and far more interesting to the people. In time they gained admission into the hall and the palace; and the harsh obscure style of the old Saxon poetry began to be unpopular: being still more disregarded after the Norman Conquest, it was at length entirely superseded by the ballad.

27. The popular ballad is said^a to have lines of equal or nearly equal length, and the metre more regular. A curious fragment of a ballad composed by Canute the Great, still remains: in this we have a specimen of the measure which this kind of poetry had attained about

^a Mr. Rask affirms that popular verse usually consists of lines regularly moulded, of equal length, with alternate long and short syllables, after the number of the long (2, 3, 4). This is divided into several kinds; the shortest only have the metrical complement, but all are distinguished by concluding rimes, *Grammar*, sect. 13.

A.D. 1017. As he was sailing by the abbey in the isle of Ely, he heard the monks chaunting, and was so struck with the sweetness of the melody, that he composed a little Saxon ballad on the occasion, which began thus :

Meþie ſungen ðe munecheſ binnen Ely,
Tha Lnut ching ſeudeþ bȳ ;
Ropeð, Lnihteſ, noeþ ðe land,
And heþe þe ðeſ munecheſ rang.

*Merry ſang the monks in Ely,
When Canute the king was ſailing by ;*

*“Row, ye knights, near the land,
And let us hear theſe monks’ ſong.”*

28. In more recent language³, ſoon after the Conqueſt, alliteration was generally diſcontinued ; and inſtead of it there is a more uniform metre, and ſometimes in every other line concluding rimes. The following is an example from Hickes’s *Ling. Vet. Septent. Theſ.* vol. i. p. 222.

De pot hpet ðencheð and hpet doð,
Alle quike pihte⁴
Niſ no loueþd ſpih iſ Epiſt,⁵
Ne no king ſpih iſ Dpihte.

*He knoweth what all living creatures
Think, and what (they) do.*

*No lord is ſuch (as) is Chriſt,
No king ſuch (as) is the Lord.*

Deuene⁶ ȝ epþe ȝ all þat iſ,
Biloken⁷ iſ on hiſ honde.
De deð all þ̅ hiſ pille iſ,
On rea and ec⁸ on londe.

³ See Raſk’s *Grammar*, p. 128. and Introduction to Todd’s *Johnson*, p. xxxix.

⁴ In pure Saxon it would be eallo cyce pihta (omnia animalia) or *all living creatures*.

⁵ Loueþd is for blaſoþd, *Lord*; and ſpih, for ſſiþe, *ſuch*.

⁶ Deuene, for heoþon, *heaven*.

⁷ Biloken, for belocen, from belucan, *to lock up*. See Irregular Verbs, ſect. 99, p. 176.

⁸ Ec, for eac, *alſo*.

*Heaven and earth and all that is,
Is locked up in his hand.
He doth all that his will is,
In sea and also in land.*

He piteð ⁊ pialdeð⁹ alle þing,
He ȝcop¹⁰ alle ſcafte.
He ppohte fīr on þen rae,
And forȝeler¹¹ on þan lefte.
*He knoweth and wieldeth all things,
He created all creatures.
He formed fish in the sea,
And fowls in the air.*

He iſ opð albuten opðe,
And ende albuten ende.
He one iſ eue¹² on eche ſtede.
Þende þen þu þende.
*He is beginning without beginning,
And end without end.
He is ever one in every place,
Turn wherever thou turn.*

OF THE ANGLO-SAXON LENGTHENED NARRATIVE POEMS
OR ROMANCES.

29. The epic or heroic poems of antiquity seem to be the legitimate parents of all the narrative poetry of Europe¹³. The Greeks communicated a knowledge

⁹ Pialdeð, for pealdeð, from pealdan, to command, rule, wield, &c.

¹⁰ ȝcop, for, ȝercop, from ȝercean, to create. Scafte, from ȝceaft or ȝercean, a creature.

¹¹ Forȝeler, for fūgelar, from fūgel, a fowl. Leſte, for lȳſte, the dative case of lȳft, the air.

¹² Eue, for æfre, ever. Eche, for ælcepe, the dative case of ælc, each, every one.

¹³ Rask is of a different opinion. He says, "A remark which I owe to Professor Fin Magnusen, has indubitably far greater scientific worth and truth; namely, that the Gothic national narrative verse seems to have been the foundation of the Greek hexameters. It is allowed, indeed, that hexameter verse is the most ancient national

of this species of composition to the Romans : and their Roman epic poetry established a taste for narrative poems

poetry of the Thracians, as narrative verse is of the Goths. If we regard the arrangement itself, the similarity is highly probable ; for the hexameter seems merely to be a certain, and very trifling, modification of the more unfettered, and probably more ancient form which the narrative verse exhibits. As an example, I will arrange some Greek and Latin hexameters after the rules for narrative verse.

- Την μὲν γὰρ
2. κατοτῆτα καὶ ἰλαδὸν
ἐστὶν ἔλυσθαι
4. ῥῆϊδιως
λεῖπὴ μὲν ὁδὸς
6. μαλα δ' ἐγγυθὶ ναιεῖ.
Τῆς δ' ἀρετῆς
8. ἰδρωτὰ θεοὶ
προπαρριβέν σῆψαν

10. ἀθανάτοι
μακρὸς δὲ καὶ ὀρθίος
12. οἶμος ἐκ' αὐτῆν,
καὶ τρηχὺς
14. τὸ πρῶτον· ἐπὶν δ'
εἰς ἀκρον ἰκῆαι.
16. ῥῆϊδι δὲ
εἰπεῖτα πέλει,
18. χαλεπῇ περ εὐευσά.
EPT. καὶ HMEP. α. 284.

- Arma, virumque
2. cano, Trojæ
qui primus ab oris
4. Italiam,
fido profugus,
6. Lavinæque venit
littora : multum
8. ille et terris
jactatus et æsto,

10. vi superum,
sævæ memorem
12. Junonis ob iram.
Multa quoque
14. et bello passus,
dum conderet urbem,
16. inferretque
deos Latio,
18. genus inde Latinum. Æn. I. 1.

This decomposition produces the Gothic narrative verse so completely, that in these 18 verses of Hesiod and Virgil, there is not a single deviation, or defect in the rules of narrative verse ; but the whole reads quite as fluently after the language of song, as after the construction of hexameters. We find here, as in Anglo-Saxon and Icelandic, some verses composed of one word, and some of many. For example, in the 4th and 11th line of the Greek, and the 16th and 3rd of the Latin. We also commonly find four or five syllables, and sometimes seven or eight. For example, in the 9th and 2nd lines of the Greek, and the 18th of the Latin. Still this is only a secondary consideration, for these agree in the essential construction. In every line we have two long syllables, or pauses for the voice, every one of which has usually one, and sometimes two, short ones following ; still, more than one is not required. For example, in the first line *την* is long, then follows *μὲν*, which is short ; *γὰρ*, on the contrary, has no short syllable following. In line 7th *της* is long, and has two short ones after it, but the

in France, Spain, Italy, Britain, and wherever the Roman language was known. The constructing and carrying on of an epic fable was thus conveyed to the Anglo-Saxons, as well as to the Franks and Goths.

30. The first imitations of the epic poems of antiquity were in Latin, by ecclesiastics, who well knew the language, and frequently loved its poetry. The clergy, from their learning, would be the best skilled in the art of narration; they were, therefore, most probably the first¹⁴ who composed narrative poems. Men afterwards arose, who cultivated poetry in their native tongue, as well as in the Latin language; and, therefore, we have long Saxon narrative poems, or metrical romances, full of fancy, which seem to be justly entitled to the name of metrical romances—unless the higher term of heroic or epic poem be more appropriate. Many parts of the poem on Beowulf, have a religious turn, and the poems

latter *της* has none: likewise the 8th and 10th, and others. Line 6th has *μαλα δ'* for a metrical complement; and line 14th has *το*, and line 15th *εις*, for the metrical complement. In the same way in the Latin, in line 3rd *qui* is the metrical complement; *dum* in the 15th, and *genus* in the 18th. All the other lines are as flowing—Fornyrdalag, or narrative verse,—as any passage in the Edda or the poem on Beowulf or the Scyldings; but classic metre is destroyed. We must observe, however, that the whole of Hesiod and Virgil cannot so easily be turned into narrative verse as these passages. Sometimes by this decomposition we must divide words, which is a very great blemish in Icelandic poetry; but as this is not unusual in Pindaric verse, and in the choral songs of tragic writers, it cannot be regarded as any considerable objection. The reverse does not always hold good; for narrative verse cannot be so well metamorphosed into hexameter verse, though it sometimes approaches very near to hexameters. See Rask's *Grammar*, p. 123. sect. 9.

¹⁴ In the 4th century a narrative poem, in Latin hexameter verse, was written by VICTORINUS, (see *Bib. Mag.* t. viii. p. 625—628.) an African, and JUVENCUS, a Spaniard, (see *Bib. Mag.* t. viii. p. 625—628. and *ibid.* 629—657. In the 5th century, SEDULIUS, an Irishman, wrote a narrative poem on the miracles of Christ. *Ibid.* 658—678. In the 6th and 7th centuries, wrote ARATOR, PETRUS APOLLONIUS, and others. In the 8th century Bede composed the Life of Saint Cuthbert, in Latin verse. See this subject ably discussed in Turner's *History of the Anglo-Saxons*, 8vo. vol. iii. p. 365.

of Cædmon, and on Judith, are obviously religious—a presumptive evidence that they were written by ecclesiastics.

31. The measure of the earliest Saxon narrative poems, metrical romances, or heroic poems, is the same as that of the primitive song¹⁵.

32. Mr. Turner asserts that the poem on Beowulf “is certainly the oldest poem, of an epic form, which exists in Europe. It is a complete metrical romance¹⁶.” The following quotation, illustrating the measure of this verse, is taken from Cædmon’s *Paraphrase on Genesis*¹⁷.

Uf 17, riht micel,	To us it is much right
Dæt we, roð:pa, weapð,	That we the Ruler of the firmament,
Wepeda, wuldor, cýning,	The Glory-King of Hosts,
Wopdum, heþugen,	With words should praise,
Modum, lufien,	With minds should love.
De 17, mægna, ƿe:ð,	He is in power abundant,
Fæa Ælmihtig. Cæd. 1.	Almighty Lord!

¹⁵ See chap. iii. sect. 25. and chap. ii. sect. 12.

¹⁶ For a very complete analysis of this poem, and for copious extracts, see Turner’s *History of the Anglo-Saxons*, 8vo. book ix. chap. ii. vol. iii. p. 327.

¹⁷ “As Cædmon’s paraphrase is a poetical narrative mixed with many topics of invention and fancy, it has also as great a claim to be considered a narrative poem, as Milton’s *Paradise Lost* has to be deemed an epic poem. It was published by Junius as the work of the ancient Cædmon, who has been already mentioned, (see on *Periphrasis*, sect. 21. note ²².) It treats on the first part of the subjects which Bede mentions to have been the topics of the elder Cædmon; but it is presumed by Hickes not to be so ancient as the poet mentioned by Bede. I confess that I am not satisfied that Hickes is right in referring it to any other author than the person to whom Junius ascribes it.

“It begins with the fall of angels, and the creation of the world. It proceeds to the history of Adam and Eve; of Cain, and the deluge; of Abraham, and of Moses. The actions of Nabuchodonosor and Daniel are subjoined.

“In its first topic,—‘the fall of the Angels,’—it exhibits much of a Miltonic spirit; and if it were clear that our illustrious bard had been familiar with Saxon, we should be induced to think that he owed something to the paraphrase of Cædmon. No one, at least, can read Cædmon without feeling the idea intruding upon his mind.” Turner’s *History of the Anglo-Saxons*, book ix. ch. iii. p. 355.

83. The poem on Judith is a narrative poem¹⁸, or a romance, as the poet has borrowed only the outline of the story from the Apocrypha; while the circumstances,

¹⁸ Rask makes the following remarks on narrative poetry. Narrative verse in every line has two long syllables, which should be followed by some short ones (see chap. ii. Note ¹⁶); in fact, one short after every long syllable: they, therefore, commonly consist of four syllables; but this is not the sole number which constitutes the quantity of verses; for they can also consist of three: viz. when the long one has no short one following; and of five, when the long one is followed by two short ones, &c. Now no notice must be taken of the metrical complement, which must not be brought into the account.

If the student attend to these rules, he will find that metre is as determinate in Saxon as in any other language, although according to peculiar rules.

Thus we should have easily understood Saxon versification, if some learned men of modern times had not attempted to arrange verses in such a way as to make two lines stand for one. I refer this subject to the ear and sense of every one who has a taste for poetry, who reads, for example, these verses in Boethius:

Æala þu scippend	<i>O thou Creator,</i>
Scippa tungla,	<i>Of the pure stars:</i>
Hefoner and eorðan!	<i>Of heaven and earth!</i>
Ðu on heahsetle.	<i>Thou on high seat</i>
Ecum micraft;	<i>Ever reignest.</i>
And þu ealne hræfe	<i>And thou all the swift</i>
Hefon ýmbhpeapfeft;	<i>Heaven turnest round;</i>
And þurh þine halige miht	<i>And through thy holy might</i>
Tunglu genedeft,	<i>The stars compellest</i>
Ðæt hi þe to-hepað!	<i>That they obey thee.</i>

Hickes, p. 185.

Turner.

And now let him consider them thus arranged:

Æala þu scippend scippa tungla:
 hefoner and eorðan, (þu on) heahsetle,
 ecum micraft; (and þu) ealne hræfe
 hefon ýmbhpeapfeft; (and þurh þine) halige miht
 tunglu genedeft, (þ hi þe) to-hepað!

However, before a judgement is formed, let me be allowed to remark, once again, that this conjunction of every two lines militates,

1st, Against the custom of the Scandinavian nations, as far as we can trace back, to the present day: for example, in the songs of Stærkoddur, and in the descriptions relative to poetry, which after him have taken the name of Stærkaðarlag; as well as in the translation of Milton's *Paradise Lost* by a priest, *Sra Jóns Þorlákssonar*, who is now alive, the first and second books of which are printed in

speeches, and other particulars, are his own invention. It is a romance written while the old Anglo-Saxon poetry was in fashion, but when it began to improve: for

the 13th and 14th volumes of the writings of the Icelandic *Lærdóms-listafélags*; as also in Assessor Gröndal's translation of Pope's *Temple of Fame*, one of whom lives in the northernmost, the other in the southernmost, extremity of Iceland.

2dly, Against the Anglo-Saxons' still more ancient custom; as in many MSS. they carefully divide verses by means of points, of which we can convince ourselves every where in *Hickes*: for example, page 185:

Æala ðu ríppend. Ðú on heahfete.

Scippa tungla. Scum piefart.

Deponer and eorðan. And ðu ealne hnæfe, &c.

3dly, Against all the rules of the ancient Gothic poetry, which teach us that alliteration combines every two lines, in all cases, and in all species of verse, except when after two which agree, comes one which stands alone. It would overthrow this system of alliteration,—namely, that the two letters in the first line should be considered *assistant letters*, and one in the second, the *chief-letter*, because it always stands first, has also a more determinate place, and is more easily found: but this would cease, and the name of *chief letter* become absurd, if it were to be removed to the middle of verses.

4thly, Against all affinity to the other species of verse, which have longer lines, but all the same construction of alliteration: namely, that every two lines are bound together: if we, therefore, were to mould two lines into one, in short verses, we ought necessarily to do the same with the longer ones, and make for example the following one line:

Almáttugr Guð allra stétta yfirjóðandi engla ok þjóða:

Almighty God, over all orders the sovereign, Lord of angels and nations.

That is, sixteen long syllables according to the Icelandic mode of reckoning.

5thly, It is, moreover, in open contradiction to the spirit of the whole ancient poetic art of the Northerns, which never in any way tolerates the division of verse (*Cæsura*), which is found in Greek and Latin Hexameters and Pentameters; and, therefore, never has longer verses than those which answer to Tetrameters among the Greeks and Latins.

It also seems very natural to place the metrical complement before the chief letter, as it most commonly contains unimportant conjunctions or prepositions that connect the two lines; but to throw what frequently constitutes three or four syllables into the middle of a verse, without including it in the metre, would be highly absurd. See

while it displays the continuity of narration and minuteness of description of the more cultivated romance, it retains some metaphors, the periphrasis, and the inversions, which our stately ancestors so much favoured. It has only laid aside their abrupt transitions, and more violent metaphors.

OF THE ANGLO-SAXON LYRIC OR MISCELLANEOUS POETRY.

34. The measure of the Anglo-Saxon lyric or miscellaneous poetry does not appear to be different from

for example the 8th line in the last-quoted verses, where the words and þuþ þine are the metrical complement; which, after a pause, when a line begins, can be easily pronounced in a lower and softer tone; but which in the middle of verses (4th line after the 2nd arrangement) appears completely to destroy the whole, as five short syllables come together; four of which do not belong to the metre. This is not merely a solitary occurrence, but would be general, according to the rule of compounding lines, as the metrical complement has its place properly before a chief letter: it would thus constantly occur in the middle of verses. Not to speak of the meaning, which, by these means, would often be broken off incomplete at the end of lines, it would also be concluded in the middle of a verse, which is in opposition to the ancient Gothic art of poetry, that seldom allows a sentence to terminate in the middle of a line of verse. Rask's *Grammar*, p. 118—122.

A learned Professor, whose writings have been very serviceable in preparing this prosody, has very modestly, but pertinently asked, relative to the observations of Mr. Rask, (see the preceding note, and chap. ii. note 7 and 16.) "Does he not speak, on the whole, too much as though he was considering an artificially constructed system of metre. I suspect that the matter lies completely on the surface, and that the good barbarians were content if their verse had rhythm enough to be sung, and alliteration enough to strike the ear at once. The system, if system it may be called, is neither more nor less than that of our old ballads, in which the ear is satisfied, not by the number of syllables, but by the recurrence of the accent, or ictus, if one may call it so. Southey and Coleridge have made very good use of this *μετρον ἀμετρον*, and the latter in one of his prefaces has, if my memory serves me, *philosophized* upon its structure.

"The question, as to whether the two hemistichs shall be regarded as one or two lines, is evidently that of a writer or printer, not of a singer or reciter: to the *ear* the difference would not be perceptible.

that used in narrative verse¹⁹. One of the oldest and best specimens of it, is Alfred's poetical translation of the poetry in Boethius. The language is allowed to be elegant and appropriate, and worthy of the royal taste. Speaking of the sea, he says

Spa oft smýlte sæ.	<i>So often the mild sea,</i>
Suþerne pind.	<i>Clear as gray glass,</i>
Gpæge glar hlufne.	<i>The southern wind</i>
Grimme gedrepeð.	<i>Grimly disturbs ;</i>
þonne hie gemenzað	<i>Then mingle</i>
Micla ýrta.	<i>The mighty waves :</i>

The longer lines which occasionally are found, as a sort of system in Cædmon, I cannot reduce to Mr. Rask's principle.

Ænne hæfde he ƿpa , ƿƿiþne ƿeƿophtne ,
 Spa , mihtigne , ou hƿ , mod ƿeþohte ,
 Be let , hine ƿpa , micler , ƿealðan ,
 Hehtno to , him on , heofena , ƿice ,
 Hæfde he , hine ƿpa , hƿitne ƿeƿophtne ,
 Spa , wýnlic , wæƿ hƿ , wæƿtm on , heofonum ,
 Thæt him , com ƿrom , wæƿoda , Dƿýhtne ,
 Ge lic ƿær , he þam , leohtum , ƿeoƿpum , Cædm. p. 6. l. 14.

*Unum creaverat adeo potentem,
 Adeo præcellentem intellectu,
 Dederat ei tam ingentem potestatem,
 Proximam sibi in cælorum regno ;
 Illum adeo lucidum creaverat,
 Adeo latus fuit fructus ejus (vita) in cælis
 Qui ad eum venit a supremo Domino,
 Similis erat lucidis stellis.*

“ I am disposed to regard these verses as being to the Fornyrðalag what our heroic metre is to that of the ‘ Descent of Odin.’ (Tens and Eights, the parish clerks call them.)”

Mr. Turner however appears to have divided the preceding extract according to Rask's method, thus,

Ænne hæfde he ƿpa	<i>One he had so</i>
ƿƿiþne ƿeƿophtne	<i>Strongly made,</i>
Spa mihtigne	<i>So mighty</i>
On hƿ mod ƿeþohte.	<i>In his mind's thought.</i>

From the whole, then, it appears that Mr. Rask's observation, mentioned at the beginning of this note, is founded in truth,—that every line in Saxon poetry has commonly two emphatic syllables, which are generally followed by two that are unemphatic.

¹⁹ See chap. ii. sect. 12, and also Note ¹⁶ ; and chap. iii. Note ¹⁸.

On hrepað hron mepe. *The great whales rear up.*
 Hrioh bið ðonne reo. *Rough is then that*
 þe ær gladu. *Which before serene*
 On riene pær. *Was to the sight.—*

Boet. p. 155. l. 11. Turner, vol. ii. p. 247.

On the origin of man, he remarks

Ðæt eoþþapan. *The citizens of earth,*
 Ealle hæfden. *Inhabitants of the ground,*
 Fold bteende. *All had*
 Fruman gelicne. *Beginning alike.*
 Ði of anum tƿæm. *They of one pair*
 Ealle comon. *All came,*
 Wepe ⁊ wife. *Men and women*
 On wopuld inan. *Within the world.*

Boet. p. 171. l. 25.

PART V.

D I A L E C T S.

CHAPTER I.

OBSERVATIONS ON THE SAXON LANGUAGE, AND ITS DIALECTS.

1. The Saxons came from different provinces of Germany into Britain; it is, therefore, probable some variety existed in the pronunciation of their words: but as they were incorporated together, and united under a regal government in Britain before the chief æra of literature began, and, as what was previously written is probably conveyed to us in the more recent orthography and style, it is, therefore, most likely that one form of the language would prevail. This was denominated Anglo-Saxon, and it was used by the majority of the inhabitants in England, on the establishment of the Saxon power in A.D. 457, and continued for four centuries and a half, till A.D. 900, or perhaps till the reign of Athelstan¹, A.D. 924: but pure Saxon may be found, which was probably written even after the latter period.

We may, however, confidently look to the *Laws* of the Saxon monarchs, *Charters*, and *Chronicle*, before the time of Athelstan; to the works of *King Alfred*, to the *Heptateuch*, *Gospels*, the *Gospel of Nicodemus*, the *Poem on Beowulf*, &c. for Anglo-Saxon in its greatest state of purity.

2. It may be readily allowed, that one form of the Anglo-Saxon language might prevail for a considerable time in England; but it must also be evident, that learning was not so common in the Saxon æra as at the present time. Our ancestors, having few opportunities

¹ See Turner's *History of the Anglo-Saxons*, 8vo. vol. i. p. 594.

for literary acquirements, could not have determined upon fixed rules for orthography, any more than illiterate persons in the present day, who, having been employed in manual labour, could avail themselves of the facilities which were offered: hence arose the difference observable in spelling the same words in Saxon; but a difference in orthography will not constitute a dialect. In a dialect of any language, there is a systematic alteration in the modification of the words, and often an introduction of new terms. This alteration in the termination of words, is said to be perceptible at two periods of the Saxon language. The Anglo-Saxon is, therefore, considered as having two dialects, called the *Dano-Saxon*, and the *Norman-Saxon*; according to the time when the Danes and Normans entered, and prevailed in this island.

CHAPTER II.

THE DANO-SAXON DIALECT.

3. From the frequent incursions, and partial settlements of the Danes in England, it is reasonable to suppose that their language would have some influence over the Anglo-Saxon, especially in the North, where the Danes were most numerous. The peculiarities of the Danish tongue would predominate, in proportion as their power and authority increased in England. During the reign of Danish kings in this nation, from A.D. 1016 to 1042, their Northern dialect would generally prevail: it would also have some influence for a considerable time before, and would continue after the Danish kings had ceased to reign in England. Though, from the gradual change observable in languages, no specific time can be given for the actual commencement, or termination of the Dano-Saxon dialect, yet we may presume it would have more or less influence for nearly two centuries,—probably from about A.D. 900 to near 1070 or 1100.

4. The Danes, being a rude illiterate people, chiefly employed as pirates, adopted the most ready way of expressing their thoughts; they therefore disregarded the improved form of the Anglo-Saxon tongue, and either altered or omitted most of the Saxon terminating syllables. The Dano-Saxon dialect is not only distinguished by a disregard of the usual Anglo-Saxon inflection, but by the Cimbri^{or} old Icelandic words which are introduced.

5. The interchange of letters has been noticed under each letter in Orthography; and many of the alterations by Dano-Saxon inflection are given in the proper place in Etymology.

6. It may also be remarked, that *n* is generally rejected in Dano-Saxon: it is omitted at the end of verbs¹; for, In Dano-Saxon we find *Sel me ɔ̃pınca, Give me drink*; for the Saxon *Syle me ɔ̃pincan*. John iv. 7. The *e* is omitted according to sect. 4, and the *n*, to sect. 6.

Nelle þu onɔ̃pede, (noli timere,) Be thou unwilling to dread: the *n* is omitted, and *a* converted into *e*, according to Orthog. sect. 29. "In Dan.-Sax., &c." The Anglo-Saxon of this clause is, *Nelle þu onɔ̃pædan*, Matt. i. 20. *Nellað ge ɔ̃doeme, Be ye unwilling to judge*; for the Anglo-Saxon *Nellen ge ɔ̃deman*. Matt. vii. 1.

The *n* is also rejected at the end of nouns and other words: for the Dano-Saxon *Genemne þu noma h̃r*. *Dælend*, the Saxon has *noman or naman*; as, *Đu nem̃t h̃r naman Dælend*, *Thou shalt call his name Healer*. Matt. i. 21. In Dano-Saxon we find *Gezegon pe ɔ̃pɔ̃pon ɔ̃teppu h̃r*, instead of *h̃r ɔ̃teppan*, *We have seen his star*. Matt. ii. 2. And *pinneð opep ɔ̃pɔ̃pæta ʒ unɔ̃ðpæta*, *And raineth upon the just and*

¹ This rejection of *n* from the infinitive mood was derived from the Cimbri, the progenitors of the Danes; we, therefore, find the Cimbri^c or old Icelandic word *gripa* put for the Anglo-Saxon *gripan*, to gripe; and *haba*, or *hafa*, for the Anglo-Saxon *haban*, to have. See Hickes's *Thesaurus*, vol. i. p. 95.

unjust. Matt. v. 45. instead of the Anglo-Saxon *Ða reþþærtan 7 þa unroþþærtan*. The Dano-Saxon has *Fram seixta þonn tíð. From the sixth hour.* Matt. xxvii. 45. for the regular Saxon *Fram þæne rixtan tíde*. In Dano-Saxon *bege*, *both*, and *trege*, *two*, are used for *bezen* and *trezen*; *ego*, *eyes*, for *ezon*.

Not only *n*, but the last syllable is often rejected: as, *eftro* in Dano-Saxon is formed from the Anglo-Saxon *eftrona*, *forthwith*, by rejecting the last syllable *na*.

In Dano-Saxon *n* before another consonant is often omitted: as, *cýniz* for *cýning*.

7. The Dano-Saxon often substitutes one Case for another. We therefore find, *Ic sendo engel min, I send my angel*, for the regular Anglo-Saxon *minne engil*.—*Ne in þissum lif, ne in þæm toþærd lif, Neither in this life, nor in that future life*; for *toþærdum* or *toþeardan lif*.—*Opþe doeð tre god 7 þærtem his god. opþe doeð þæt tre ýfel 7 þærtem his ýfel. Either make the tree good and his fruit good, or make the tree evil and his fruit evil*: for *þærtem godne* and *þærtem ýfelne*.—*Cuoed hlaforð ðæne pingearde, Saith the lord of the vineyard*, for *ðæne pingearðer*.—*Bodeð godrpeller rícer, He preached the gospel of the kingdom*, Matt. ix. 35, the genitive for the accusative *godrpell*.

8. The preposition *to* is occasionally used instead of the dative termination; as *Ða cpæð to leopnepar his, Then he saith to his disciples*, Matt. ix. 37, instead of *þa cpæð leopnepum his*, or in genuine Saxon, *þa he ræde his leopning-cnihtum*.

CHAPTER III.

THE NORMAN-SAXON DIALECT.

9. The Normans¹ had some intercourse with England, even from the accession of Edward the Confessor,

¹ "As in former ages, the Franks first, and afterwards the Saxons, coming out of the more northerly parts of Germany, plagued France and Britain with their piracies, and at last became masters; the

in A.D. 1042; but the Norman-French could have little influence over the Saxon language till after the time of the Conquest. The laws, being administered by the Norman Conqueror in his own language, would naturally introduce many new words; and the mutual efforts of the Normans and Saxons to understand each other would make an^a alteration in both languages: but as the majority

Franks of France, and Saxons of Britain;—so in succeeding times, the Danes first, and then the Normans, followed the same method, came from the same coast, and had the same success.

“They had their name from the northern parts from whence they came, (for *Nordmanni* signifies no more than *Northern men*,) in which sense they are likewise termed *Nordleudi* that is *Northern people*, as being the flower of the Norwegians, Swedes. and Danes.” See Gibson’s edition of Camden’s *Britannia*. Introduction, p. cliv.

^a Those changes in Saxon which are denominated Dialects, appear in reality only to be the alteration observed in the progress of the language as it gradually flowed from the Saxon, varying or casting off many of its inflections, till it settled in the form of the present English. (See *Etymology*, part of note ^a, p. 74.) This progressive transformation of the Anglo-Saxon into our present form of speech will be evident by the following EXAMPLES, taken from the translations of the most learned men of the ages to which they are referred.

The first is from the Gospels published by Mareschall and Junius. The age of this version is not fully ascertained; but from its purity it appears to have been written in or before the time of King Alfred. The 2nd is from the Rushworth Gloss, (See Wanley, p. 81,) in Dano-Saxon, perhaps made about the middle of the 10th century. The 3rd is taken from the famous Psalter in Trinity College, Cambridge, supposed by Wanley (p. 168) to be written in the time of King Stephen. The 4th was sent over from Rome to England, in the time of King Henry the Second, by Pope Adrian, an Englishman. The 5th, written about 1180, is copied from a manuscript in Trinity College, Cambridge. “*Cod. Membr. in octavo minori* vii. p. 16.” See Wanley, p. 169. The 6th was written about A.D. 1250. The 7th appears to be about 1260, in the reign of Henry the Third. The 8th is from Wickliff’s translation, in Richard the Second’s time, A.D. 1380. The 9th is from a large manuscript Bible in the Bodleian at Oxford; it is said to have belonged to King Henry the Sixth, A.D. 1430, and to have been given by him to the Carthusians in London. (See Bishop Wilkins’s *Essay towards a Real Character*, &c. p. 8.) The 10th, from the *Liber Festialis*, about A.D. 1500. The 11th is taken from Tindale’s translation, A.D. 1526. The 12th is from Mathew’s Bible, printed in A.D. 1537. The 13th is copied from Cranmer’s Bible, printed in A.D. 1541. The 14th is taken from the Geneva Bible, translated by the English

of the inhabitants were Saxons, it is reasonable to presume that the Saxon language predominated, while the Norman

refugees, in the reign of Queen Mary, between A.D. 1553 and 1558. The 15th is from our authorized version, made A.D. 1611.

1. PURE ANGLO-SAXON,
WRITTEN ABOUT A.D. 890.

Fæder ure þu þe eart on heofenum.
Si þin nama gehalgod.
To-becume þin rice.
Gepurðe þin willa on eorþan. ƿƿa ƿƿa
on heofenum.
Ure dæghƿamlican hlaf ƿyle ure to
dæg.
And forgyf ure ƿre gyltas. ƿƿa ƿƿa pe
forgyrað ƿrum gyltendum.
And ne gelaððe þu ure on costnunge.
Ac alýr ure of ýfele.
Soplice. Matt. vi. 9—13.

The same in our present orthography
is,

Father our thou who art in Heaven,
Be thy name hallowed.
Come thy kingdom.
Be done thy will in earth, so as in
heaven.
Our daily loaf sell us today.
And forgive us our guilts, so as we
forgive to our guiltyings (*debtors*).
And not lead thou us into costning
(*temptation*),
But release us from evil.
Soothly (truly, amen).

2. DANO-SAXON,
ABOUT A.D. 930.

Fæder ure þu þe in heofunum eart.
Beo gehalgod þin noma.
Cume to þine rice.
ƿeorðe þin willa ƿƿa ƿƿa on heofune
ƿile on eorþe.
Hlaf urene dæghƿamlicu sel ure to
dæg.
And forlete ure ƿre ƿýlde. ƿƿa ƿƿa pe
ec forleten þæm þe ƿýlðigat ƿiþ ure.
And ne gelaet ure geleade in costnun-
gae.
Ah gelece ure of ýfele.

4. ABOUT A.D. 1160.

Ure Fadýr in heauen ƿich,
Dý name be hallýed eueƿlich.
Ðou þung ure thý michell bliſſe.
Alþ hit in heauen ý-doe,
Euar in ƿearth beene it alþo.
Ðat holý bread that laſteth aý,
Ðou send it our thiſ ilke dáy.
Forgiue our all that pe haue don
Aþ pe forgiuet uch oþer mon.
Ne let our fall into no founding,
Ac þhield our ƿro the ƿole þing.
Amen.

3. NORMAN-SAXON.
ABOUT A.D. 1130.

Fader ure þe art on heofone.
Sý gebletrod name þin.
Spa ƿƿa on heofone and on eorþan
Breoð (hlaf) ure dægƿamlich geof
ure to dæg.
And forgeof ure agelter ƿra ƿƿa ƿƿa
pe forgeofen agiltendum ƿrum.
And ne led ure on costunge.
Ac alýr ure ƿram ýfele.
Spa beo hit.

5. ABOUT A.D. 1180.

Fader ure thu ert in heuene.
Bledsed be thi name.
Cume thi rixleſge.
ƿurche thi pil on eorthe spo it is on
heuene.
Gif us todai ure ðaigƿamliche bread.
And forgiue us ure gultes spo pe don
hem here the us agult.
Ðabbeth shild us fram elche pine of
helle,
Aeles us of alle iuele.
Amen. Spo it ƿurche.

tongue would have influence enough to change the modification of the Saxon words, and perhaps would cause the inhabitants to reject or alter some of the variable terminations which were left in the Dano-Saxon dialect. Though no pre-

6. ABOUT A.D. 1250.

Fadir ur that es in hebene,
Halud be thi nam to nevene :
Thou do us thi rich rike :
Thi will on erd be wrought elk,
Als it es wrought in heben ay :
Ur ilk day brede gibe us to day :
Forgibe thou all us dettes urs
Als we forgibe till ur detturs :
And ledde us in na fanding
But sculd us fra ibel thing.

8. ABOUT A.D. 1380.

Our fadir that art in hebenys ;
Halewid be thi name.
Thi kyngdom come to,
Be thi wil done in erthe as in
hebene.
Gibe to us this day oure breed obir
othir substaunce.
And forgibe to us our dettis as we
forgiben to oure dettouris :
And lede us not into temptacioun :
But delybere us from ybel.
Amen. Matt. vi. D.

10. ABOUT A.D. 1500.

Fader eure that arte in hebynes,
Halowed be thy name ;
Thy kingdome come,
Thy wyl be doon in erth, as it is in
heben,
Our every daies brede gybe us to
daye,
And forgibe us our trespasses as
we forgebe theym that trespassse
agaynste us,
And lede us nat in temptacion,
But delyber us from all epyll.

7. ABOUT A.D. 1260.

Fader that art in heavin blisse,
Thin helge nam it worth the blisse,
Cumen and mot thy kingdom,
Thin holy will it be all don,
In heaben and in erdh also,
So it shall bin full well Ic tro.
Gif us all bread on this day,
And forgif us ure sinnes,
As we do ure widerwinnes :
Let us not in foning fall,
Dac fro evil thu syld us all. Amen.

9. ABOUT A.D. 1430.

Dure fadir that art in hevenes,
Halewid be thi name,
Thi kingdom come to thee,
Be thi wil don in erthe, as in
hebene.
Gibe to us this day oure breed ober
othre substanc,
And forgibe to us oure dettis as we
forgiben oure dettouris,
And lede us not into temptation,
But deliber us from ibel.
Amen.

11. IN A.D. 1526.

Our father which art in heaben,
Halowed be thy name.
Let thy kingdom come.
Thy will be fulfilled as well in
earth as it is in heben.
Gebe us this day ur dayly bred,
And forgebe us oure dettes as we
forgebe ur detters.
And leade us not into temptation,
But delyber us from epyll.
For thyne is the kyngdom and the
power and the glorie for eber
Amen.

cise time can be fixed for the exact origin and conclusion of the Norman-Saxon, it may be affirmed that it succeeded the Dane-Saxon, and probably prevailed for nearly two centuries; or from about A.D. 1070 to 1260, in the reign of Henry the Third. What was written after the latter period is so different from the Anglo-Saxon, and so nearly allied to our present language, that without any impropriety it may be denominated English.

10. The Norman-Saxon dialect is distinguished by an almost total disregard of the variations of nouns and verbs, and by the following changes of letters :

In the beginning, middle, and end of words, *ȝ* is changed

12. IN A.D. 1537.

Our father which arte in heben,
 Halowed be thy name.
 Let thy kingdome come.
 Thy will be fulfilled as well in erth
 as it is in heben.
 Gebe us this daye oure dayly bred.
 And forgerbe us oure trespases eben
 as we forgerbe oure trespassers.
 And lead us not into temptation,
 But delpyber us from epyll.
 Amen.

14. ABOUT A.D. 1556.

Our father which art in heauen,
 Halowed be thy name.
 Thy kingdome come.
 Thy will be done euen in earth as it
 is in heauen.
 Giue vs this day our dayly bread.
 And forgiue vs our debtes as we
 also forgiue our debtors.
 And leade vs not into tentation,
 But deliuer vs from euil,
 For thine is the kingdome & the
 power & the glory
 for euer. Amen. Matt. vi. 9—13.

13. IN A.D. 1541.

Our father which arte in heaue
 Halowed be thy name.
 Let thy kyngdome come.
 Thy wyll be fulfilled as wel in
 earth as it is in heauen.
 Geue vs thys daye our dayly breade.
 And forgerue vs oure dettes as we
 forgerue oure detters.
 And leade vs not into temptation,
 But delpyuer vs from euil.
 for thyne is the kyngdome & the
 power & the glorye
 for euer. Amen. Math. vi. 9.

15. IN A.D. 1611.

Our Father which art in heaven,
 Hallowed be thy name :
 Thy kingdom come :
 Thy will be done in earth as it is in
 heaven :
 Give us this day our daily bread ;
 And forgive us our debts as we for-
 give our debtors :
 And lead us not into temptation,
 But deliver us from evil :
 For thine is the kingdom, and the
 power, and the glory,
 For ever. Amen. Matt. vi. 9—13.

into *i* and *y* : as, *iunge* for *geonge*, *young*. Gibson's *Sax. Chron.* p. 168. 1. See Orthog. sect. 15, page 48; *peinar* for *pegnar*, *rains*. *Sax. Chron.* 219. 30; *dæier* for *dæger*, *days*; *dæi* for *dæg*, *day*; *Ælmihtig* for *Ælmihtig*, *Almighty*; *ƿenti* for *ƿentiȝ*, *twenty*; *mai* for *mæg*, *may*; *æni* for *ænig*, *any*.

11. *E* is changed into *k* : as, *king* and *kinges*, for *cýng* and *cýnges*, *king* and *kings*; *broke* for *bpoce*, *broke*; *munekeȝ* for *muneceȝ*, *monks*.

12. *F* is changed into *u* or *v* : as, *have* for *hafe*, *have*; *leove* for *luƿu*, *love*; *luvede* for *luƿiade*, *loved*; *ƿeoven* for *ƿeoƿon*, *seven*; *heouene* for *heoƿene*, *in heaven*.

F is changed into *m* before *m* : as, *pimman* for *piƿman*, *woman*.

13. *E* and *ȝ* were changed into *ch*, or rather, in the age when *c* and *ȝ* were pronounced hard, *ch* was employed to express the original soft sound of *c* (see Orthog. Ch. i. Note⁷) : as, *child* for *cild*, *child*; *cherȝen* for *cearȝen*, *city*.

The change of vowels is explained in Orthography under each letter; for instance, *ea* into *e* in *cherȝen* (Orthog. 29).

E is changed into *p* or *y* : as, *þepen* for *þegen*, *a thane*; *peyna* for *peȝna*, *rain*.

The prefix *ȝe* is generally omitted, or changed into *i-* or *y-*, as *i-blent*, *y-clept*.

14. *Um*, the termination of the dative case plural in nouns and adjectives, is either changed into *an* or *en* : as, *On Depode dæȝen*, for the Anglo-Saxon *On Depoder dæȝum*, in *Herod's days*. Luke i. 5. *Beapnan* for *beapnum*, *with children*.

A Praxis

ON

THE ANGLO-SAXON GRAMMAR.

1. EXTRACTS FROM THE SCRIPTURES.

- | | |
|--|--|
| <p>1. On anſinne ȝeſceop
God heoſenan. and eoþ-
þan: <i>Gen.</i> i. 1.</p> <p>2. God cƿæþ þa. Geƿeoþþe
leoht. and leoht ƿearð
ȝeƿoþht: <i>Gen.</i> i. 3.</p> <p>3. Ealle þa þing ðe ȝe
ƿýllen ꝥ men eoþ ðon.
ðoð ȝe him ꝥ ȝýlþe. ꝥ iſ
roðlice æ. and ƿiteȝena
beboð: <i>Matt.</i> vii. 12.</p> | <p>1. In beginning, God
created heaven and earth.</p> <p>2. God saith then, Be
light: and light was made.</p> <p>3. All the things that ye
will that men do to you,
do ye to them the same;
which is truly (the) law,
and (the) command of
prophets.</p> |
|--|--|

-
1. On, *prep.*—Anſinne, *n.* 1. *d.* governed by *prep.* on; see Etym. 112.—ȝeſceop, *v. irr. indic. perf.* 3. *s.* from ȝeſceppan to create, of ȝe and ſcippan, *perf. ȝceop* or *ȝeſceop*, created; see Etym. 99, in list of irregular verbs.—God, -eſ, *n.* 1. *m. nom. s.* to the verb ȝeſceop.—Deoþenan, *n.* 2. *ac.* governed by ȝeſceop; Synt. 34, from heoþen, an.—And, *conj.*; see Etym. 114, and Synt. 40.—Eoþþan, *n.* 2. *f. ac.* from eoþþa, -an, earth.
2. Cƿæþ, *v. indic. ind.* 3. *s.* from cƿæþan to say; see Etym. 75.—Ða then, *adv.*; see Etym. 105.—Geƿeoþþe, *v. sub.* 3. *s.* from ȝeƿeoþþan, to be; *perf. ȝeƿearð*; *perf. part. ȝeƿoþden*; see Etym. 90.—ƿearð, *v. irr. indic. per.* 3. *s.* from ƿeoþþan, to be, &c.; see Etym. 90.—ȝeƿoþht, *perf. part.* from ƿiþcan to work; see Etym. 99.
3. Ealle, *defin. ac. pl. n.* to agree with þing; Synt. 14: from eall; Etym. 50.—Ða, *defin. ac. pl. n.*; Etym. 45.—Ðing, *n.* 1. *n. ac.* governed by the verb ðoð; Synt. 34.—Ðe, *rel. pron.*; Etym. 47.—ƿýllen, *v. irr. indic. ind.* 2. *pl.*; Etym. 94.^d.—Ðæt, *rel. pron.*; Etym. 48.—Men, *n. nom. pl.* from man; Etym. 8.—Eoþ, *pers. pron. d. pl.* from þu; Etym. 36.—Don, *v. irr. sub.* 3. *pl.*; Etym. 99, in list of irregular verbs.—Doð, *v. irr. imp.* 2. *pl.*—Ge, *pers. pron. nom.* to the verb ðoð;

4. Gif ze ƿoðlice ne ƿop- 4. If ye truly forgive not
gýƿað mannum. ne eoƿer
Fæder ne ƿopgýrð eoƿ
eoƿƿe rýnna: *Matt. vi.*
15. sins.
5. Gýr min ƿroþor rýn- 5. If my brother sin against
zað ƿið me. mot ic him
ƿopgýran oð ƿeoƿon ƿi-
þar: until seven times?
6. Ne secge ic þe. oð ƿeo- 6. I say not to thee until
ƿon ƿiþar. ac oð ƿeoƿon
hund-ƿeoƿontigon ƿiþon:
Matt. xviii. 21 & 22. seven times, but until
seven, seventy times.
7. God lufode middan- 7. God loved the world so
eapð ƿƿa þ. he ƿealde hýr
an-cennedan Sunu. þ nan
ne ƿoppurðe þe on hýne should perish who on him

Etym. 36.—*Dim, pers. pron. d. pl.* Etym. 37.—*Ðat, defin. see Etym.*
45.—*Sýlþe, see Etym. 43.*—*Ðat, rel. pron. see Etym. 47.*—
1ƿ, *v. neut. indic. ind. 3. s.* Etym. 88.—*Soplice, adv.* Etym. 103.—
Æ, *a law, n. indecl. f.*—*ƿitegena, n. 2. g. pl. governed by bebod ;*
Synt. 16. from *ƿitega ; Etym. 22.*—*Bebod, n. 1. nom. s. f.*

4. Gif, *conj.* Etym. 114.—*Ne, adv.* Etym. 109, and Note ¹⁸.—*Fop-*
gýƿað, v. irr. indic. ind. 3. s. see list of irr. *v.* Etym. 99.—*Mannum,*
for *mennum*, see Etym. 24. *n. 1. m. d. pl.* from *man*, governed by
ƿopgýƿað ; Synt. 33.—*Eoƿer, adj. pron.* Etym. 41.—*Fæder, n. 2. m.*
nom. s. to the verb *ƿopgýrð.*—*Sýnna, n. 3. n. ac. pl.* from *rýn*, see
Etym. 24, governed by *ƿopgýrð ; Synt. 34.*

5. *Broþor, n. 1. m. indeclinable in the singular ; Etym. 21. Note ¹⁷.*—
Sýnzað, v. indic. 3. s. from *rýnzian.*—*Mot, v. def. 1. s.* Etym. 95.—
Fopgýran, v. inf. after the verb *mot ; see Etym. chap. v. Note ³,*
¹⁶, ²², and ³⁵ ; Synt. 36.—*Seoƿon ; Etym. 55.*—*Siþar, n. 1. ac. p.*
from *rið ; Etym. 54.*

6. *Secge, v. indic. ind. 1. s.* Etym. 73.—*Ðe, pers. pron. d. s.* from *þu ;*
Syn. 33.—*Hund-ƿeoƿontigon, adj. d.* to agree with *ƿiþon.* Etym. 54.

7. *Lufode, v. indic. perf. 3. s.* Etym. 75.—*Middan-eapð, n. 1. ac.* go-
verned by *lufode ; Synt. 34.*—*Spa, adv.* Etym. 105.—*Ðat ; Etym.*
48.—*Sealde, v. irr. indic. perf. 3. s.* from *jellan to give ; Etym. 79.*
—*hýr, pers. pron. g.* Etym. 42.—*Ancennedan, adj. ac. s.* to agree
with *runu ; Synt. 14 ;* from *an-cenned* with the emphatic *a ; Etym.*
29.—*Sunu, n. 3. ac. s.* Etym. 23, Note ²².—*Nan, no one ; Etym. 109,*
and Note ¹⁷.—*Foppurþe, v. sub. ind. 3. s.* from *ƿoppurþan* or *ƿopþýrþan,*

gelyfð. ac hæbbe þ ece
lif:.

8. Ne sende God hyr Sunu
on middan-earðe. þ he
demde middan-earðe. ac
þ middan-earð rý ge-
hæled þurh hyne: *John*
iii. 16, 17.

9. Lufa Dnyhtyn þinne
God on ealne þinne heop-
tan. and on ealne þinne
raþle. and on eallun þi-
num mode:.

10. Ðis yr þæt mæste
and þæt fyrmerste be-
boð.

11. Oðyr yr þýrrum ge-
lic. Lufa þinne nehrtan
raþa raþa þe rýlfne:.
Matt. xxii. 37—39.

12. Ic eop rýlle nipe be-

believeth, but should have
eternal life.

8. God sent not his Son
into the world, that he
might judge world, but
that world may be healed
through him.

9. Love the Lord thy God
in all thine heart, and in
all thy soul, and in all thy
mind.

10. This is the greatest
and the foremost com-
mandment.

11. Other is like this.
Love thy neighbour as
thyself.

12. I to you give a new

to perish.—Dýne, *pron. ac. s.* Etym. 37 and 111.—Gelyfð, *v. indic. ind. 3. s.* from gelyfan, to believe: *perf.* gelyfde: *part.* gelyfð; Etym. 74 and 75.—Dæbbe, *v. sub. 3. s.* Etym. 91.

8. Sende, *v. indic. perf.* from sendan to send: *perf.* sende: *part.* sendeð; Etym. 71.—Middan-earðe, *n. 1. d.*—Demde, *v. sub. 3. s.* from deman to judge; Etym. 71.—Sý, *v. irr. sub. 3. s. ind.* Etym. 88.—Gehæled, *perf. part.* from gehælan to heal; Etym. 67.—Ðurh, *prep.* Etym. 111.

9. Lufa, *v. imp.* Etym. 75.—Ealne, *defin. d. s. f.* Etym. 50 and 26.—Deoptan, *n. 2. d.* Etym. 112.—Ðinne, *adj. pron. d. s. f.* Etym. 38 and 39.—Eallun, *defin. d. s. n.* Etym. 38, 39, and 20, Note ¹⁵.

10. Yr, *v. irr. indic. 3. s.* Etym. 88.^c.—Ðæt, *defin. nom. f.* Etym. 45, ⁴. for þæt is used for þe and þeo; see Lye's *Dict.* in þæt.—Mæste, *adj. n. f.* Etym. 26.

11. Ðýrrum, *defin. d. s.* governed by gelic; Synt. 28.—Nehrtan, *n. 2. ac.* probably from neh nigh; in the *sup.* with emphatic a: as, neh, nigh, nehrt and nehrtan.—Raþa raþa, *conj.* Etym. 114.—Ðe rýlfne, *pron. ac. s.* Etym. 36 and 43.

12. Lufion, *v. sub. ind. 2. pl.* Etym. 75.—Betpýnan, *prep.* Etym. 112.

- bod. ꝥ ȝe lufion eop be-
 tƿýnan ȝƿa ic eoplufoðe.
13. Be þam oncnapað ealle
 menn ꝥ ȝe ȝýnt mine
 leorning-cnihtas. ȝýr ȝe
 habbað luƿe eop betƿý-
 nan: *John* xiii. 34 & 35.
14. Luƿiað eoppe ȝýnd.
 and ðoþ pel þam þe eop
 ýfel ðoð. and ȝebiddaþ
 ƿor eoppe ehter as and
 tælendum eop.
15. Ðæt ȝe ȝin eopner
 Fæðer bearn. þe on heo-
 ƿonum ýr. *Matt.* v. 44
 & 45.
16. Ða cƿæð ȝe Hælend.
 Fæðer. ƿorȝýr him.
 ƿorþam hiȝ nýton hƿæt
 hiȝ ðoð: *Luke* xxiii. 34.
17. Ne beþurƿon læcer þa
 ðe hale ȝýnt. ac þa ðe
 unhælðe habbað.
18. Ne com ic ȝihte ȝre clý-
 commandment, that ye
 love one another (between
 you), as I have loved you.
13. By that all men shall
 know, that ye are my dis-
 ciples, (*learning-knights,*
children, or followers) if
 ye have love among you.
14. Love your enemy, and
 do well to those who do
 evil to you, and pray for
 your persecutors and your
 calumniators.
15. That ye may be your
 Father's children, who is
 in heaven.
16. Then saith the Healer,
 "Father, forgive them,
 because they know not
 what they do."
17. They need not a phy-
 sician who are whole, but
 they that have infirmity.
18. I am not come to call

13. Oncnapað, *v. indic. ind. 3. pl.* from oncnapan; Etym. 75.—Ealle, *defn. nom. pl. m.*—Sýnt, *v. irr. 2. pl.* Etym. 88.—Dabbað, *v. irr. indic. ind. 2. pl.* Etym. 91^e.

14. Luƿiað, *v. imp. 2. pl.* Etym. 5.—Doð, *v. irr. imp. 2. pl.* Etym. 99.—Ðam, *defn. d. pl.* Etym. 45; governed by ðoð; Synt. 33.—Ehter as, *n. 1. ac. pl.* governed by ƿor; Etym. 111.—Tælendum, *n. d. pl.* Etym. 112; from *imp. part.* tælende; Etym. 66, Note 11.

15. Sin for ȝýn, *v. irr. sub. 2. pl.* Etym. 88.—Eopner for eopeper, *pron. g. s.* Etym. 41.

16. Ðiȝ, *pers. pron. 3. pl. nom.* Etym. 37, ^f, ^h.—Nýton, *v. indic. ind. 3. pl.* from nýtan or nitan *not to know*; *i. e.* ne not, and ȝitan *to know*.

17. Beþurƿon, *v. indic. per. 3. pl.* list of irregular verbs in þearƿan *to have need*.—Læcer, *n. 1. g. s.* from læce, *a leech*; governed by beþurƿon; Synt. 32.

pian. ac rýnfulle on ðað-
bote: *Luke* v. 31 & 32.

(the) righteous, but sin-
ful to repentance.

19. Soðlice ic recge eop.
Buton eopen nihtpýrnýr
maþe rý þonne þæra ppi-
tepa and rundoþ-halge-
na. ne Ʒa Ʒe on heofonan
rice: *Matt.* v. 20.

19. Truly, I tell you, except
your righteousness be
more than (that) of the
writers and pharisees, ye
cannot go into heaven's
kingdom.

20. Soð ic þe recge. buton
hpa beo eðniþan Ʒecen-
ned. ne mæƷ he Ʒereon
Godeþ rice: *John* iii. 3.

20. Truly, I tell thee, ex-
cept who is born again,
he cannot see God's king-
dom.

21. Soðlice ic recge eop.
buton Ʒe beon Ʒecýr-
peþe and Ʒeþoþdene rpa
rpa lýtlingar. ne Ʒa Ʒe
on heofona rice: *Matt.*
xviii. 3.

21. Truly, I tell you, except
ye be converted, and be-
come as infants, ye cannot
go into heavens' kingdom.

22. Fram hýpa pærc-
mun Ʒe hi undeþƷýtað:
Cpýrc ðu Ʒaðeþað man
pín-beþian of þoþnum.
oððe ríc-æþþla of þýpn-
cinnum:

22. From their fruit ye
shall know them. Gather-
eth man grapes (*wine
berries*) of thorns, or figs
(*fig-apples*) of thistles
(*thorn kind*) ?

18. Sýnfulle, *adj. nom. pl. m.* to agree with men understood.

19. Wape, *adj. comp.* Etym. 30, Note 7.—Ppítepa; *n. l. g. pl.*—Sun-
dophalgena, *g. pl.* from rundoþ-halƷan, *the pharisees*; so called from
rundeþ *sunder, separated*, and halƷian *to hallow*.—Ga, *v. irr. sub.*
2. *pl.* see list of irregular verbs, Etym. 99.

20. Þya, *rel. pron.* Etym. 51.—Beo, *v. indic. ind. 3. s.* Etym. 89,
Note c.—WæƷ, *v. irr. indic. ind. 3. s.* Etym. 92.—Ʒereon, *v. inf.*
after mæƷ; Synt. 36.

21. Ʒecýrpeþe, *part. perf. nom. pl. m.* to agree with men understood,
from Ʒecýrpan; *perf. Ʒecýrpeþe*; *perf. part. Ʒecýrpeþ*, declined like
Ʒoð; Etym. 26 and 67.—Ʒeþoþdene, *perf. part. nom. pl. m.*
Etym. 90.

22. Ði, *pron. ac. pl.* Etym. 37, governed by the verb undeþƷýtað;
Synt. 34.—Cpýrcþu, *adv.* denotes merely a question; Etym. 100.—
Pín-beþian, *n. 2. ac.* from pín-beþia.—Ðýpn-cinnum, *n. l. d. pl.* from
þýpn, *a thorn*, and cýnn, *a kind*.

23. Spa ælc god trȳp bȳnð gode pærctmar. and ælc ȳfel trȳp bȳnð ȳfele pærctmar: 23. So every good tree beareth good fruit, and every evil tree beareth evil fruit.
24. Ne mæg þ̅ gode treop beoƿan ȳfele pærctmar. ne þ̅ ȳfele treop gode pærctmar: *Matt. vii. 16—18.* 24. The good tree cannot bear evil fruit, nor the evil tree good fruit.
25. Azȳrað þam Carene þa þing þe þær Carener rȳnt. ⁊ Gode þa þing þe Godeſ rȳnt: *Luke xx. 25.* 25. Give to Cæsar the things that Cæsar's are, and to God the things that God's are.
26. Nellen ze gold-horðian eop gold-horðar on eorþan. þær om and moðþe hȳt ſorpnimð and þær þeoſar hit delſað ⁊ ſorſtelað: 26. Be ye unwilling to hoard up for you treasures on earth, where rust and moth consume it (them) and where thieves dig * through and steal it (them).
27. Gold-horðiað eop ſoðlice gold-horðar on heoſenan. þær naþon om ne 27. But hoard up for you treasures in heaven, where neither rust nor moth con-

23. Trȳp or trȳo, *n. 1. m. or f. nom. s.*—Gode, *adj. ac. pl.* to agree with pærctmar; Synt. 14.

24. Mæg, *v. irr. indic. ind. 3. s.* Etym. 92, and agrees with its *nom.* treop. —Dæt, *defn. nom. s. f.* Etym. 45, Note ^d.—Beoƿan or bæpan, *v. inf.* after the verb mæg; Etym. 69, Note ¹⁶. Synt. 36.

25. Azȳrað, *v. imp. 2. pl.*—Carene, *n. 1. d. s.* governed by azȳrað; Synt. 33.—Þing, *n. 1. ac. pl.* governed by azȳrað; Synt. 34.—Sȳnt, for rȳnt, *v. irr. indic. ind. 3. pl.* Etym. 88, ^d.

26. Nellen is for ne pillen; *imperat. 2. pl.* Etym. 94, Note. ³⁹.—Gold-horðar, *n. 1. ac. pl.*—Dær, *adv. there or where*; Etym. 105.—hȳt, *pron. ac. s. n.* for hi them, *ac. pl.* Etym. 37.—Delſað, *v. indic. ind. 3. p.* from delſan; which, like the original Greek διορυσσω, signifies to dig through.

*Where houses are built with mud or unburnt brick, as in the East, it would not be difficult to dig through the wall; or as we say, "break into the houses."

moðþe hit ne forpnyð.
 7 þar þeofar hit ne del-
 fað ne ne forp telað:
Matt. vi. 19 & 20.

28. Ne pýrceað æfter
 þam meze þe forpýrð.
 ac æfter þam þe þuph-
 punað on ece lif: *John*
vi. 27.

29. Hwæt fremað men
 þeah he ealne middan-
 earð geytrýne. 7 do hýr
 raple forpýrð.

30. Oððe hpýlc gepnýxl
 rýlð je man for hýr
 raple: *Mark viii. 36*
& 37.

31. Seo tid cýmð þ ealle
 gehýpað hýr rterne. þe
 on býrgenum rýnt.

32. And þa ðe god forph-
 ton. fapað on lifer
 ærýrte. and þa ðe ýfel
 dýdon. on domer ærýr-
 te: *John v. 28 & 29.*

sumes it (them), and
 where thieves do not dig
 through nor steal it.

28. Labour not after that
 meat which perishes, but
 after that which continu-
 eth unto eternal life.

29. What will (it) profit
 man, though he all the
 world may gain, and do
 to his soul destruction?

30. Or what exchange shall
 man give for his soul?

31. The time cometh that
 all shall hear his voice
 that are in tombs.

32. And those who have
 wrought good shall go in
 resurrection of life, and
 those who have done evil
 in resurrection of doom.

27. Ne ne, &c. *adv.* Etym. 109, Note 18.

28. Ðuph punað, *v. indic. ind. 3. s.* from þuph and punian *to dwell, remain, &c.*

29. Hwæt, *rel. pron. nom. s. n.* Etym. 51.—Wen for man; Orthog. 29, Note 15.—Deah, *conj.* Etym. 114.—Geytrýne, *v. sub. ind. 3. s.* from ge-geþrýnan.—Do, *v. irr. sub. ind. 3. s.* Etym. 99, list of irregular verbs, don.

30. Hpýlc, *rel. pron.* Etym. 52. Sýlð, *v. indic. ind. Etym. 76;* from rýllan *to give.*

31. Steþne, *n. l. ac.* from rterþ, rterþn, or rterþen *a voice.*

32. Forph-ton. *v. indic. perf. 3. pl.* from þrþcan; Etym. 99.—Ærýrte, *n. l. d. s.* from arýr or arýrte, *resurrection.*

2. EXTRACTS FROM ÆLFRIC'S HOMILY ON THE BIRTH-DAY OF ST. GREGORY *.

Ða ȝelamp hit æt rumum ȝæle. ȝpa ȝpa ȝyt for oft deð. þæt Enȝliſce cýðmen¹ bnohton heopa pape to Romana- býrig. and Greȝoriur eode be þære ȝtræt to þam Enȝliſcum mannum heona þing ȝceapiȝende:.

Then happened it, at some time, as yet (*it*) often doth, that English merchants brought their wares to (*the*) Roman (burg) city; and Gregory went by the street to the Englishmen, of their things taking a view.

Ða ȝereah he betpuxt þam ȝarum cýpecnihtaȝ² ȝerette. þa ȝænon hƿiter lichaman and ȝæȝner and-plitan men. and æþelice ȝereaxode: Greȝoriur þa beheold þæra cnapena plite and beȝpan³ of hƿilcepe þeode hi ȝebnohte ȝænon. þa ȝæde him man þ hi of Enȝla lande ȝænon ȝ þa þa þeode menniſc ȝpa plitiȝ ȝære:.

There saw he among the wares slaves set. They were of white skin, and men of fair countenance, and nobly haired. Gregory when (*he*) saw the youths' beauty, and enquired from what nation they were brought, the men told him that they were from England, and that (*all*) mankind of that nation was as beautiful.

Eft þa Greȝoriur beȝpan hƿæðer þær lander folc Cniſten ȝære þe

After then Gregory asked whether the folk of that land were Christian, or Heathen:

* This Homily was published by Mrs. Elstob, in 8vo. 1709. Ælfric was Archbishop of Canterbury in the latter end of the tenth, and the beginning of the eleventh, century.

¹ Cýpmen, cýppmen, cýpmen, or ceapmen, the nom. pl. of ceapman a *chapman* or *merchant*; see Notes, p. 64, under Ceap.—Eode, *went*; see list of irregular verbs under Gan to go, p. 177.

² Cýpecnihtaȝ from ceap, *price, goods, &c.* and cniht, *a boy, a boy for sale, or a slave.*

³ Beȝpan, the perfect tense of beȝpanan to *inquire*; see Etym. 80, p. 158.

hæðene. him man ræde ꝥ to him men said that they hi heaþene pæron. Gre- were heathens. Gregory zoriur þa of inepeardne then, from the bottom of heortan langrume riccet- his heart, a long sigh unge teah 7 cpæð. Pæ la fetched, and said, "Well- pa. ꝥ rpa rægner hiper men away! that men of so fair a rýndon þam rpeartan" hue should be subjected to deoþle underðeodde: swarthy Satan."

Eft þa Grezoriur be- After then, Gregory en- rran hu þæpe þeode nama quired what the name of pæpe þe hi ofcumon. him that nation was from which pær zeandþýrð þæt hi they came: to him was an- Angle zenemnde peþon: swered, that they were call- Ða cpæð he. Rihtlice hi ed *Angle*. Then said he, rýndon Angle zehatene. "Rightly they are called forðan þe hi Engla plihthe *Angle*, because they angels' habbað. 7 rpilcum gedape- beauty have; and, therefore, nað þæt hi on heoronum it is fit that they in heaven angels' companions should be."

Gýt þa Grezoriur be- Yet still, Gregory en- rran hu þæpe rcýpe nama quired, how the shire's name pæpe þe þa cnapan of alæd- was from which the youth de pæron. him man ræde ꝥ were brought: to him men þe rcirnen pæron Deiri said, that the men of the zehatene: Grezoriur and- shire were called *Deiri*. pýrðe. Pæl hi rýndon Deiri Gregory answered, "Well zehatene. forðam þe hi they are called *Deiri*, be- rýnd fram zþaman zene- cause they are from wrath delivered, and to Christ's heortnerre zecýzede: mercy called."

Gýt þa he beran hu 1r Yet still he enquired, þæpe rcipe cýning zeha- what is the king of the ten. him per zeandþpapod shire named: to him (it) ꝥ re cýning Ælle zehaten was answered, that the king pæpe: Ðpæt þa Grezoriur was named *Ælla*. There-

gumenode mid hīr wordum to þam naman. ⁊ cƿæð. hīc geðarenað ꝥ Alleluia rý gerungen on þam lande to lofe þær ſc̅m̅ihtigān Scýpender:

Gregorius þa eode to þam papam þær apostolican setles. ⁊ hine bæd. ꝥ he Angelcýnne rume laƿeoƿas aſende þe hī to Cƿiſte gebiȝdon mid Godes fultume. ⁊ cƿæð. ꝥ he rýlf gearfe ƿære. ꝥ ƿeoƿc to gefremmenne. gýf hīc þam papam ſƿa gelicode: Ða ne mihte ƿapa ꝥ geðarían. þeah þe he ealh ƿolde. forðan þe Romaniscan ceastrfe gepapan noldon geðarían þæt ſƿa getogen man ⁊ ſƿa geðungen laƿeoƿ þa buh eallunga forlete. ⁊ ſƿa fýrlene ƿræcſiðe ge name:

Ðræt þa Gregorius rýððan he papanhād underfeng. gemund hræt he gefýrn Engelcýnne gemýnte ⁊ þær rihte ꝥ luftýme ƿeoƿc gefremede: Ðe naterhƿon ne mihte þone Romaniscan biſceop-ſtol eallunge forlætan: Ac he aſende oðre ænendƿacan. geðungene Godes þeoƿas to þisum izlande. ⁊ he rýlf micclum mid hīr benum ⁊

fore Gregory alluded with his words to the name, and said, "It is proper that Hallelujah be sung in the land to the praise of the Almighty Creator."

Gregory then went to the pope of the apostolic see, and desired him, that he to the English some teachers would send, that they Christ might serve, by God's grace, and said that he himself ready was that work to undertake, if it the pope should so please. But the pope could not permit that, though he altogether approved it, because the Roman citizens would not permit that so worthy a man and so renowned a teacher should altogether leave the city, and so long a pilgrimage take.

Therefore Gregory, after that he undertook the pope-dom, remembered what he before for the English nation had intended, and there straight finished that beloved work. He in-no-wise might be altogether absent from the Roman bishop's see. But he sent other messengers approved servants of God to this island, and he himself, by

tihhtingumfýlſte þæt þæ- his many prayers and ex-
 na ærendþaca bodunge hortations, effected that the
 forðgenge 7 Gode pærſtm preaching of these messen-
 bæne pýrde: Ðæra æ- gers should go abroad,
 rendþacena naman rýnd and bear fruit to God.
 þur gecigede. Azurſtinur. These messengers' names
 Mellitſur. Laurentiſur. Pe- were thus called, *Augusti-*
 trſur. Johanner. Juſtur: *nus, Mellitus, Laurentius,*
 Ðær laſeopar arende ſe ea- *Petrus, Johannes, Justus.*
 diſa papa Greſoriſur mið These teachers the blessed
 manigum oðrum mune- pope Gregory sent, with
 cum to Angelcýnne. 7 hi many other monks, to the
 þurum forðum to þære English nation, and them
 ſape tihhte. by these words to their
 journey he exhorted..

X Nebeon ge aſýnhte þurh “Beyenot afraid through
 geſpinc þær langſumer ſa- fatigue of this long journey,
 neldeſ oþþe þurh ýfelne or through evil men's dis-
 manna ýmberſpæce. ac course about (*it*): but with
 mið ealpe anræðnerre 7 all constancy and zeal of
 pýlme þære roðan luſe þær true affection, through
 ongunnenan ðing þurh God's grace, effect the
 Godeſ ſultume. geſpenn- thing begun; and know ye
 mað. 7 pite ge ꝥ eopen that your recompense of
 mede on þam ecum edleane the eternal reward is so
 ſpa micle mape bið. ſpa much more, by how much
 micelum ſpa ge mape for more ye labour for the
 Godeſ willan. ſpincað: will of God. Be humbly
 Gehýpſumiað eadmodlice obedient in all things to
 on eallum þingum Azur- Augustin, whom we have
 tine þone þe pe eop to set over you for an el-
 ealþne geſetton: Hit ſpe- der. It will be profit to
 mað eopnum ſaplum ſpa your souls so far as ye at-
 hpæt ſpa ge be hiſ mýne- tend upon his exhortations.
 zunge geſýllað: Seealmih- The Almighty God through
 tiſa God þur hiſ gife eop his grace protect you, and
 geſcýlde. 7 ge-unne me ꝥ grant that I may see the
 ic mape eopner geſpincer fruit of your labours, in the

pærftmon þam ecan edleane eternal reward, so that I be
 gereon. ꝛpa ꝥ ic beo gemet found also in the bliss of
 ramod on bliſſa eopner your reward. For, though
 edleaner: Deah þe ic mid with you I *cannot* labour,
 eop ꝛpincan ne mæge. ꝛp- I *wish* to labour with you."
 ðan þe ic wille ꝛpincan :

Agurftinur þa mid hīr Augustin then, with his
 gereferum. ꝥ ꝛýnd gerehte companions, which are
 feorepftiz. þe feodon be reckoned forty, who went
 Gregorier hære oð þæt hi by Gregory's command un-
 becomon gerundfullice to til they came prosperously
 þīrum izlande: On þam to this island. In those
 dagum nixode Æþelbýriht days reigned *Æthelbriht*
 cýning on Cantparabýriz. king in Canterbury, and his
 7 hīr rice pær aſtpeht kingdom was stretched from
 ꝛfram micclan ea Humbre the great river *Humber* to
 oð ſuð ſæ: Augurftinur the south sea. Augustin had
 hæfde genummen pealh- taken interpreters in the
 ftodar on Francena rice Franks' kingdom, as Gre-
 ꝛpa ꝛpa Gregorier him be- gory ordered him; and he,
 bead. 7 he þurh þæra pealh- through the interpreters'
 ftoda muð þam cýninge 7 mouths, preached God's
 hīr leode Godeſ word bo- word to the king and his
 dode. hu ſe mildheorta people:—how the merci-
 Dælend mid hīr azenre ful Healer by his own suf-
 þnopunge þīne ſcýlbizan fering this guilty world
 midðan earde alýrde 7 ge- redeemed, and opened an
 leaſfullum mannum heo- entrance of the kingdom
 ſona riceſ inſær geopo- of heaven to believing men.
 node:

Da andþýnd ſe cýning Then king *Æthelbriht*
 Æþelbriht Azurftine 7 answered Augustin, and
 cpæð. ꝥ he fægere word said that he spoke to them
 7 behat him cýððe. 7 cpæð fair words and promises,
 þæt he ne mihte ꝛpa hræd- and said that he could not
 lice þone ealdan gepunan. so suddenly forsake the
 þe he mid Angelcýnneheold ancient customs, which he
 foſlætæn: Cpæð ꝥ he with the English nation

morþe fneolice þa heoƿon-
lican lape hƿ leode bodian
ƿ þ he him ƿ hƿ zeƿeƿum
biƿleoƿan þenian poþde. and
foƿgear him þa pununƿe
on Eantƿanabýriƿ reo ƿæf
ealler hƿ riƿer heoƿoþ
bunþ :

held. He ſaid he might
freely preach the heavenly
doctrine to his people, and
that he would ſupply pro-
viſion for him and his
companions; and gave him
a dwelling in Canterbury,
which was of all his king-
dom the chief city.

Betƿeoƿ þiƿum zeƿende
Auguſtinuſ oƿer ƿæ to
þam anƿebiƿceop Eþeriuſ
oƿ Apela. ƿ he hine zeha-
doþe Anƿelcýn to anƿe-
biƿceop ƿƿa ƿƿa him Ene-
gopiū ær zeƿiƿrode : Au-
guſtinuſ þa zehadoþ cýþde
to hƿ biƿceopſtole ƿ
arende ærendƿacan to
Rome. ƿ cýþde þam eadigan
Eneƿopie þæt Anƿelcýn
Eriſtendom undeƿƿenƿ. ƿ
he eac miþ zeƿritum ƿela
þinƿan beƿƿan. hu him to
þnohtniƿende ƿeape be-
tƿeoƿ þam niƿþoƿƿenun
foþce : Ðƿæt þa Eneƿopiū
miþelum Eode þancode miþ
bliƿriƿendum mode þ An-
ƿelcýnne ƿƿazelumpen ƿæf
ƿƿa ƿƿa he ƿýlf zeoƿnlice
zeƿilnode :

Near this (time), Augus-
tin went over ſea to Ethe-
rius archbiſhop of Arles,
and he conſecrated him
archbiſhop to the Engliſh,
as Gregory before directed
him. Then Auguſtin con-
ſecrated returned to his
biſhopric, and ſent meſ-
ſengers to Rome, and told
to the bleſſed Gregory
that the Engliſh received
Chriſtianity, and he alſo
by writing enquired many
things, how (he) was to
behave towards the newly
converted people. There-
fore, Gregory thanked God
much with a joyful mind,
that ſo it had happened to
the Engliſh nation, as he
himſelf ſo earneſtly deſired.

Andƿende onƿean ærend-
ƿacan to þam zeleaƿullum
cýniƿe Eþelbrihte miþ
zeƿritum. ƿ mænigƿeald-
um lacum. ƿ oþne zeƿrite
to Auguſtine. miþ andƿa-

And (he) ſent again am-
baſſadors to the believ-
ing king Æthelbriht,
with letters, and manifold
preſents, and other letters
to Auguſtin with anſwers

num ealra þæra þinga þe of all the things which he
 he hī beſpan. ⁊ hine eac asked him, and also in
 þiſum ƿoſdum manode. these words advised him :
 Bƿoðoſ min ſe leoſeſta. ic “My moſt beloved brother;
 ƿať þ ſe Ealmihtiga ſela I know that the Almighty
 ƿundra þuſh þe þæra þeoda hath showed many won-
 þe he gecear geſƿutelað. ders through thee to the
 þær þu miht bliſſian ⁊ eac people whom he choſe, of
 onðrædan: Ðu miht bliſ- which thou mayeſt rejoice,
 ſian geƿiſlice þ þæne þeode and alſo be afraid. Thou
 ƿaſl þuſh þa ýttan ƿun- mayeſt indeed rejoice that
 ðre beoð zetogene to this people’s ſouls through
 þæne incundan zife: On- outward wonders are
 ðnead þe ſƿa þeah þ þin brought to the inward gift.
 mod ne beo ahaſen mið But take heed that thy mind
 ðýrſtigneſſe on þam tac- be not lifted up with arro-
 num þe God þuſh þe ge- gance for the tokens which
 ſſemað. ⁊ þu þanon on God pەرforms through
 idelum ƿulðre beſealle thee, and thou thence fall
 ƿiþinnan. þanon þe þu ƿið- into vain glory within, be-
 utan on ƿuſðmýnte aha- cauſe that thou outwardly
 ſen biſc: art elevated in dignity.

Gregoríuſ aſende eac Gregory ſent alſo to
 Auguſtine halige lať on Auguſtin holy preſents of
 mæſſe ƿeaſum ⁊ on bo- maſſ veſtments and of
 cum. books*.

Auguſtínuſ geſette æf- Auguſtin, after this,
 ter þiſum biſceopaſ of hiſ placed biſhops from hiſ
 geſerum on gehƿilcum buſ- companions in each city in
 gum on Engla þeode. ⁊ hī the Engliſh nation; and,
 on Godre geleafan þeonde increasing in the faith of
 þuſh ƿunedon oð þiſum God, they have continued
 ðægðeſlicum ðæge: on up to this preſent day.

* For an account of theſe books, ſee Wanley’s *Catalogue of Saxon Manuscripts*, p. 172, which is the third volume of Hickeſ’s *Thesaurus*. A facſimile of the Gospels ſent by Pope Gregory is given in the plate No. 1, facing the Title of theſe Elements.

3. EXTRACTS FROM A SERMON OF ÆLFRIC* ON THE CREATION.

SERMO DE INITIO CREATURE AD POPULUM QUANDO VOLUERIS. A SERMON ON THE CREATION, TO BE READ TO THE PEOPLE WHEN YOU WILL.

AN anzin is ealra þinga. ꝥ is God ælmihtig. he is onðƿruma and ende. He is onðƿruma forþi þe he ƿær æfre. he is ende butan ælcepe' zeendunge. forþan þe he biþ æfre ungeendod. He ƿerƿceop ƿerƿcearfa ða ða he ƿolde. Ðurh his ƿiðdom he ƿeƿrohte ealle ðing. ⁊ þurh his ƿillan he hi ealle ƿelirƿærte.

THERE is one beginning of all things, that is God Almighty: he is beginning and end. He is beginning, because he ever was; he is end, without any ending, because he is ever eternal. He formed creatures when he would; by his wisdom he formed all things, and by his will he vivified them all.

Deor' Ðriynnýr is an God. ꝥ is re Fæder. ⁊ his ƿiðdom of him ƿylfum æfre acenned. ⁊ heora beƿra ƿilla. ꝥ is re halga Gæst. he nis acenned. ac he ƿæð of þam Fæder ⁊ of þam Suna ƿelice. Ðar þri ƿersonan an ælmihtig God ƿeƿeƿrohte heofenar

This trinity is one God, that is the Father, and his wisdom, of himself ever begotten, and of both their wills, that is the holy Ghost, he is not begotten, but proceedeth from the Father and from the Son alike. These three persons are one almighty God, who made (the)

* The above is taken from some printed but unpublished folio sheets in the British Museum. They are the first sheets of a work begun by Mrs. Elstob: for reasons now unknown, the press was stopped. See Nichols's *Literary Anecdotes*, in Elstob; and Edward Rowe Mores's *Dissertation on English Typographical Founders*.

¹ Ælcepe ze-endunge, *d. s.* from ælc (Etym. 50) and ze-endung or endung.—Forþi þe *wherefore*.—Forþan þe *because*.

² Deor, *def. nom. s. f.*—Ðriynnýr, þriynnýrre, or þrinneſſe, *trinity*; from þri *three*, and the feminine termination of many abstract nouns—*neſſe*.—Deora, *pron. g. pl.* Etym. 37, Note ¹.—Beƿra, *g. pl.* Etym. 55.

and eorðan. and ealle ge- heavens and earth, and all
rceafta: creatures.

He geſceop tyn engla He created ten hosts of
perod: Ðæt teoðe pe angels. The tenth host re-
nod abneað and apende volted, and turned to evil.
on-ýfel: God hi geſceop God made them all good;
ealle gode. and let hi hab- and let them have their own
ban azenne cýne. ꝥpa hi' free-will; as some loved and
heona Scýppend lufedon obeyed their Creator, so
ꝥ filigdon. ꝥpa hi' hine others forsook him.
foleton:

Ða pær ðær teoðan pe- . Then was (the) chief of
noder ealdor ꝥriðe pæ- the tenth host created very
zer. ꝥ plitig geſceapen'. fair and beautiful, so that he
ꝥpa ꝥ he pærgehaten leoht was called light-bearer. Then
bepend: Ða bezann he began he to be proud, and
to modigenne. ꝥ cpæð on saith in his heart, that he
hiꝥ heortan ꝥ he polde ꝥ would, and easily could, be
eaþe mihte beon hiꝥ Scýp- like his Creator, and sit on
pende gelic. ꝥ ꝥittan on the north part of heaven's
ðam norþ ðæle heorþenan kingdom, and have power
ꝥiceꝥ. ꝥ habban andpeald. and dominion against God
ꝥ ꝥice onðean God æl- Almighty.
mihtne:

Ða geſæftnode he ðiꝥ- Then established he this
ne pæd pið þæt perod ðe resolution with that host
he bepiꝥte. ꝥ hi ealle to which he ruled, and they all
ðam pæde gebuigon: Ða submitted to the advice.
ða hi ealle hæꝥdon ðiꝥne When they all had establish-
pæd betpux him geſæft- ed this purpose among them,
nod. þa becom Goder gna- then God's wrath came upon
ma oꝥen hi ealle. ꝥ hi ealle them all, and they all were

³ Bi I have translated *some*, and the corresponding hi *others*, though it originally signifies only *they*; Etym. 37.

⁴ Ealdor pær geſceapen ꝥ he pær gehaten, pær, v. irr. indic. per. 3. s. Etym. 88: geſceapen and gehaten are *pas. part.* from geſceapan *to form or create*, and hatan *to name*.—Light-bearer or Lucifer.

ƿurdon⁵ apende of þam changed from that beautiful
 fægeƿan hiƿe ðe⁶ hi on form in which they were
 Ʒerceanene ƿæron to laþ- created, to loathsome devils.
 licum deoflum: And ða And while he thought how
 hƿile ðe⁷ he ƿmeade hu he he might divide the kingdom
 mihte⁸ ðælan⁹ ƿiceƿið God. with God, in that while the
 ða hƿile Ʒearcode ƿe æl- almighty Creator prepared
 mihtiga Scýppend him ƿ for him and his companions
 hiƿ Ʒeƿerum helle ƿite: hell-punishment.

Ða Ʒetƿýmde ƿe ælmihtiga God ða niƷon engla Then the almighty God
 ƿerod. ƿ Ʒetƿaðolƿæƿte¹⁰ established the nine hosts
 ƿƿa ðæt hi næƿƿe ne mihton ne nolbon ƿiððan of angels, and fixed (them)
 so that they never could nor
 ƿƿam hiƿ ƿillan Ʒebigan. would, since, from his will
 turn, nor can they now, nor
 ne hi ne maƷon nu. ne hi will they any sin do.
 nellað nane ƿýnne Ʒeƿýrkan:

Ða ƿolde God Ʒeƿýllan ƿ Then would God fill up
 Ʒeinnian ðone lýƿe þe ƿor- and repair the defect which
 lopen ƿæƿ of ðam heofen- was made of the heavenly
 licum ƿerode. ƿ cƿæð þ he host; and said that he would
 ƿolde ƿýrcan mannan of make man of earth, that the
 eorðan. þ ƿe eorðlica man earthly man should increase
 ƿceolde Ʒeðeon. ƿ Ʒeeap- and attain with humility
 nian mið eadmoðnýƿƿe¹¹ the habitations in heaven's
 ða ƿununga on heofenan kingdom which the Devil
 ƿice. ðe ƿe Deofol ƿor- lost by pride. And God

⁵ ƿurdon, *v. irr. indic. per. 3. pl.* Etym. 90. Note ^a.

⁶ ðe which, *def. used as a rel.* Etym. 47; governed by on in, though it comes after þe; Synt. 39.

⁷ Ða hƿile þe, a phrase for *while*; Etym. 108.

⁸ Mihte, *v. irr. indic. per. 3. s.* Etym. 92 ^a.

⁹ Ðælan, *v. inf.* governed by mihte; Synt. 36.

¹⁰ Ʒetƿaðelƿæƿte, *v. indic. per. 3. s.* from Ʒe-ƿaðol-ƿæƿtan *to confirm, fix, &c.* compounded of ƿaðol a *foundation*, ƿæƿt *firm, fast, &c.* and an or anan *to give*; Etym. p. 134, Note ^a.

¹¹ Eadmoðnýƿƿe *humility*, is compounded of ead *blessedness*, moð *mind*, and the termination nýƿƿe, forming abstract nouns.

pýphthe mid modignýrre: then formed "a man of
 And God ða gepophthe loam, and into him breathed
 ænne mannan of lame. 7 (a) soul, and vivified him,
 him on ableop ȝart. 7 hine and he was then made man*,"
 ȝelipfærte. 7 he ȝearþ þa composed of soul and body,
 mann. ȝerceanen on ȝaple. and God appointed him the
 7 on lichaman. 7 God him name of Adam.
 ȝette naman Adam:.

God ða hine ȝebrohte God then brought him in-
 on neorxna-panza. 7 him to paradise, and said to him,
 to cpæð: Ic þe ȝecge. I tell thee, forbear thou
 ȝorȝanȝ ðu anef tneoper one tree's fruit: and by this
 ȝertum. 7 mid ðæne¹³ ea- easy obedience, thou shalt
 þelican ȝehýrnumnýrre. obtain the joy of heaven's
 ðu ȝeeapnart heofenan kingdom, and the place from
 ȝicef mýrþe. 7 þone which the Devil fell, through
 ȝtede ðe ȝe Deofol of disobedience. If thou then
 afeoll ðurh unȝehýrnum- breakest this little command-
 nýrre: Gif ðu þonne þiſ ment, thou shalt suffer death.
 lýtle bebod tobneçrt. þu
 ȝcealt deaþe ȝpeltan:.

Ða cpæþ God. Niſ na ȝe- Then saith God: It is
 ðapenlic þ ðeſ¹³ man ana not fit that the man should
 beo. and næbbe nænne be alone, and have no help,
 ȝultum. ac uton¹⁴ ȝe- therefore, let us make him
 pýpcan him ȝemacan him (a) companion for him, for
 to ȝultume 7 to ȝroſpe: (a) help, and for comfort.
 God ne ȝealde nanum ný- God gave a soul neither to
 tene ne nanum ȝiſce nane beasts nor fish, but their
 ȝaple. ac heopa blod iſ blood is their life, and as
 heopa hſ. 7 ȝpa hpaðe ȝpa soon as they are dead, so are
 h1 beoð ðeade. ȝpa beoþ they altogether ended.
 h1 mid ealle¹⁵ ȝeendode:.

* Gen. ii. 7.

¹² Ðæne, *def. d. s. f.* Note ^a, from þiſ; Etym. 49.

¹³ Ðeſ, *def. nom. s. m.* Note ^a, used as an article; Etym. 49.

¹⁴ Uton, a word of exhorting; such as, Let us, &c. Come now, &c.

¹⁵ Mid ealle *with all, altogether*: ealle is *d.* governed by mid;
 Etym. 112.

Godpophhte þa þoneman God then made the man
 mid hīr handum. ⁊ him on with his hands, and into
 ableop ƿaple: For Ði¹⁶ īr him breathed a soul: For
 ƿe man betepa gīf he Gode which the man is better, if
 gēþīhþ¹⁷. Ðonne ealle þā ný- he obeyeth God, than all
 tēnu ƿīndon. ƿorþan þe¹⁸ the beasts are, because they
 hīealle gēpupþaþ to nahte. all return to nothing, and
 ⁊ ƿe man īr ece on anum the man is eternal in one
 dæle. ꝥ īr on ðære ƿaple: part, that is in the soul.
 Ðeo ne gēendaþ næfre: That will never end.

Ne he næf¹⁹ genedd ꝥ He (*man*) was not com-
 he ƿceolde Godes bebod to- pelled that he should God's
 bƿecan. ac Godes hine let command break. But God
 ƿrīgne. ⁊ ƿealde him agen- left him free, and gave him
 ne cýpe ƿpa he ƿære ge- free-will, whether he would
 hýnrum. ƿpa he ƿære un- be obedient or he would be
 gehýnrum: Ðe ƿearþ þa disobedient. He was then
 Deofle gehýnrum. ⁊ Gode obedient to (the) Devil and
 ungehýnrum. ⁊ ƿearþ be- disobedient to God, and was
 tæht he ⁊ eal man cýnn delivered up, he and all man-
 æfter þīrum līfe into kind, after this life into hell
 helle ƿīte. mid ðam Deofle punishment, with the Devil
 ðe hine ƿorlæpde: Ða that deceived them. Then
 ðurh Deofles ƿƿīcdom. ⁊ through the Devil's deceit,
 Adames gýltes ƿorlupan²⁰ and Adam's guilt, we lost
 ða gesealdæ upe ƿaple. ac the happiness of our souls,
 ƿe ne ƿorlupon na þa un- but we lost not the immor-
 deaðlicnýrræ: Ðeo īr ece. tality. It is eternal and
 ⁊ næfre ne gēendaþ: never endeth.

¹⁶ Ði, *def. d. n.* Etym. 45, Note ^b: used as a relative; Etym. 47.

¹⁷ Gēþīhþ, *v. irr. indic. ind. 3. s.* from gēþeopian.

¹⁸ Forþan þe, *conj.* Etym. 114.

¹⁹ Næf, *v. irr. indic. per. 3. s.* for ne ƿær.

²⁰ Forlupan, *v. ind. per. 1. pl.* for ƿorleopodon or ƿorleopon, -en, or -an, &c. from ƿor-leopan to destroy, lose, &c.

EXTRACTS FROM THE SAXON CHRONICLE.

4. *An early account of Britain, and its Inhabitants.*

Brittene iſland iſ ehta The iſland Britain is eight
 hund mila lang. ⁊ tpa hund hundred miles long, and
 brad. and heſ ſind on two hundred broad, and here
 þiſ iſlande ſiſ ſeðeode. are in this iſland five nations,
 Ænġliſc. ⁊ Brittiſc. ⁊ English, and British or
 Wiſc. ⁊ Scyðttiſc. ⁊ Pýh- Welch, and Scotch, and Pict-
 tiſc. ⁊ Bocleden. Eneſt ish, and Romans. The fiſt
 pepon buzend þiſerlander inhabitants of this land were
 Britter. þa coman of Ar- Britons ; they came from
 menia. ⁊ geſætan ſuðe- Armenia, and ſettled in the
 pearde Brýttene æpoſt. ſouth of Britain fiſt.

Ða ſelamp hit ꝥ Pýhtaſ Then it happened that the
 coman ſuþan of Scithian. Picts came ſouth from Scy-
 mid langum ſcipum na thia with long ſhips, not
 manegum. ⁊ þa coman with many, and they came
 æpoſt on noſð Yber- up fiſt on the north of Ire-
 nian up. ⁊ þær bædo Scot- land, and there prayed the
 taſ ꝥ hi þer moſton¹ pu- Scots that they there might
 nian. Ac hi nolðan heom abide. But they would not
 lýfan. ſonðan hi cpædon allow them ; but the Scots
 þa Scottaſ. Þe eoſ maġon ſaid to them ; We to you
 þeah-hpaðene næð ſelæ- nevertheless may give ad-
 pon. pe piſtan oðer eġland vice: we know another iſland
 heſ be eaſton. þer ſe ma- here to the eaſt, there you
 ġon eapðian ġiſ ſe piſlað. may dwell, if ye will, and if
 ⁊ ġiſ hpa eoſ piðſtent. any withſtand you, we will
 pe eoſ ſultumiað. ꝥ ſe hit aid you, that you it may
 maġon ġeġangan. conquer.

Ða ſepon þa Pýhtaſ. Then went the Picts, and
 ⁊ geſepon þiſ land noſ- came to the northern part
 ðanpearð. and ſuðan- of this land, for ſouthward
 pearð hit heſdon Brit- the Britons had it, as we be-

¹ Woſton ; Etym. 96.

taſ. ƿpa ƿe æn cƿædon. fore ſaid. And the Picts
 And þa Pýhtaſ heom^a for themſelves aſked wives
 abædon ƿiſ æt Scottum. of the Scots, on this condi-
 on þa ƿeapad þ̅ hi ƿecuron tion, that they ſhould chooſe
 heopa kýnecin áá on þa their royal lineage always on
 ƿiſ healſa. þ̅ hi heoldon the woman's ſide, and they
 ƿpa lange ƿýððan. And held (it) ſo, long afterwards.
 þa ƿelamp hit imbe ƿeapa And there it happened, in
 ƿina þ̅ Scotta ƿum dæl ƿe- course of years, that ſome
 pat² of Ybernian on Brit- part of the Scots paſſed over
 tene. ƿ þeſ landeſ ƿum from Ireland into Britain,
 dæl ƿeeodon. ƿ ƿeſ heopa and ſome part of this land
 hepa to ƿa Reoda ƿehaten. conquered, and their leader
 ƿrom þam heo ƿind ƿe- was called Reoda; from him
 nemnode Dælneodi: they are named Dalreodi.

Sixtiƿum ƿintƿum æn Sixty years before that
 þam þe Cƿiſt ƿepe acen- Chriſt was born, Caius Ju-
 ned. Caiuſ Juliuſ Ro- liuſ the Roman emperor
 mana kaſe ƿe mið hund with eighty ſhips came to
 ehtaƿiƿum³ ƿcƿiƿum ƿe Britain. There he was at
 rohte Bƿýtene. Ðe ƿ he fiſt overcome in a ſevere
 ƿeſ æpoſt ƿeſpenced mið battle, and a great part of
 ƿummu ƿeſeohte. ƿ mi- his army loſt. And then
 celne dæl hiſ hepeſ ƿop- he left his army to abide
 lædde. And þa he ƿop- with the Scots, and went
 let hiſ hepe abidan mið into Gaul, and there he col-
 Scottum. ƿ ƿepat into lected ſix hundred ſhips,
 Galpalum. ƿ þeſ ƿezado- with which he paſſed over
 node ƿix hund ƿcƿiƿa. mið quickly into Britain; and
 þam he ƿepat eſt into when they at fiſt together
 Bƿýtene. And þa hi ruſhed, then waſ ſlain the em-
 æpoſt togedo ƿe ƿeapæſ- peror's lieutenant, who waſ
 don. þa man ofſloh⁴ þeſ called Labienus. Then they

² Deom, inſtead of him, *d. pl.* of he *he*; Etym. 37 ^k.

³ Gepat, *indic. per.* from ƿeƿitan to paſſ over; Etym. 80.

⁴ Ðund ehtaƿiƿum *eighty*; Etym. 53, Note ³¹.

⁵ Men ofſloh; ſee Etym. 98.

carener geƿeran. ƿe ƿer (*the Britons*) took stakes,
 Labienur gehaten. Ða ge- and drove all the ford of a
 namon þa palas. and adri- certain river with sharp great
 ƿon sumne ea ƿorð ealne stakes, under the water;
 mid ƿcearpum ƿilum (*the*) river is called Thames.
 gƿeatum innan þam ƿe- When the Romans found
 teƿe. ƿý ea hatte Temere. that, then they would not go
 Ða þ onƿundon þa Ro- over the ford: then fled the
 mani. þa noldon hi ƿapon Britons to the wood fast-
 oƿer þone ƿorð. þa ƿluƿon nesses, and the emperor
 þa Brýtpalas to þam ƿuðu conquered entirely many
 ƿærstenum. 7 ƿe karene chief towns by great battles,
 geeode ƿel manega heh- and again passed into Gaul.
 buh mid mýcelum ge-
 ƿinne. 7 eft geƿat into
 Galpalum:—*Sax. Chron.*
ed. Gibson, p. 1. & 2.

5. *An Account of the Saxons coming into Britain.*

An. CCCCLXIX. Ðer A.D. 449. Here Martian
 Martianur 7 Valentinia- and Valentinian took the
 nur onƿengon ƿice. 7 empire, and reigned seven
 ƿicƿodon VII ƿinter: On years. In their days Hengist
 heopa dagum Hengert 7 and Horsa, invited by Vor-
 Ðorſa ƿrom ƿýrtgeorne tigern, king of the Britons,
 zelaðode Bƿetta cýninge to his aid, came to Britain
 to ƿultume. zegohton in the place which is called
 Brýtene on þam ƿtæðe Ebsfleet: at first to the
 þe iƿ genemned Yppiner- assistance of the Britons;
 fleot. æƿerst Brýttum to but they after against them
 ƿultume. ac hý eft on hý fought. The king com-
 ƿuhton: Se cing het hi manded them to fight
 ƿeohtan aƿien ƿihtas. 7 against the Picts, and they
 hi ƿpa dýðan 7 riƿe hæf- so did, and victory had
 don ƿpa hƿar ƿpa hi co- wheresoever they came:
 mon: Ði Ða rende to They then sent to the An-

Angle. 7 heoton heom sendan mape fultum. 7 heom rezzan Brýtpalana naht-nesse. 7 ðærlander cýrta. gles, and desired them to send more assistance, and to them told the inactivity of the Britons, and the land's fruitfulness.

Hí þarendan heom mape fultum. Ða com þa menn of ðrim mæzðum Germanie. of Eald-Seaxum. of Anglum. of Jotum. Of Jotum comon Lantpape. 7 Þihtpape. þ 7 seo mæið þe nu eapdað on Þiht. 7 þ cýnn on Þert-Sexum ðe man gýt het Jutna cýnn. Of Eald-Saxon comon Eart-Sexa. and Suð-Sexa and Þert-Sexan: They then sent to them more assistance: then came men from three provinces of Germany, from the Old-Saxons, from the Angles, (and) from the Jutes. From the Jutes came men of Kent and Wight; that is the people that now dwell in Wight, and that tribe among the West-Saxons which they yet call the race of the Jutes. From the Old-Saxons came the East-Saxons, and South-Saxons, and West-Saxons.

Of Angle comon. se á riððan 7 toð þertiz betpiz Jutum 7 Seaxum." Eart Engle. Middel-Angla. Meapca. and ealle Norð-ymbra: Deopa hepetogan þænon tpezen gebroðra Henzert 7 Horsa. þ þænon Þihtgilser runa. Þihtgilr þær Pitting. Pittaþecting. Þecta Þodning. fram ðan Þodne apoc eall upe cýne-cýnn. 7 Suðan-hýmbra eac:" From the Angles, (whose country from that time stood deserted (being) between the Jutes and Saxons) came the East-Angles, Mid-Angles, the Mercians, and all the Northumbrians: their leaders were two brothers, Hengist and Horsa, that were the sons of Wihtgils, Wihtgils was the son of Wittu, Wittu of Wecta, Wecta of Woden, from this Woden arose all our royal race and — *Saxon Chron.* An. 449. Southumbrian also.

6. *On the Compilation of Domesday-book.*

An. MLXXXV. Ða ƿil-
 helm Engla lander cýng
 hæfðe mýcel geðeahht. and
 ƿriþe deope ƿræce ƿið
 hiƿ ƿitan ýmbe þiƿ land
 hu hit ƿære geƿett. oððe
 mið hƿilcon mannon.

Sende þa oƿer eall En-
 gla land into alcepe ƿcipe
 hiƿ men. 7 lett aƿan ut
 hu ƿela hundƿed hýða
 ƿæron innon þære ƿcipe.
 oððe hƿæt ƿe cýng him
 ƿylf hæfðe lander. 7 oƿ-
 ƿer innan þam lande.
 oððe hƿilce geƿihta he
 ahte to habbanne to XII.
 monðum oƿ þære ƿcipe.

Eac he lett geƿƿitan
 hu mýcel lander hiƿ aƿce-
 biƿcopaƿ hæfðon. 7 hiƿ
 leod biƿcopaƿ. 7 hiƿ ab-
 botar. and hiƿ eoƿlaƿ. and
 þeah ic hit lengre telle.
 hƿæt oððe hu mýcel ælc
 man hæfðe þe land-ƿit-
 tende ƿær innan Engla
 lande. on lande oððe on
 oƿre. 7 hu mýcel ƿeoƿ hit
 ƿeape ƿunð. Spa ƿƿýðe
 neappelice he hit lett ut
 aƿƿýrian. þ̅ næƿ an ælƿiƿ
 hide. ne an gýpðe lander.
 ne ƿunþon hit iƿ ƿceame
 to tellanne. ac hit ne
 þuhte him nan ƿceame to

A.D. 1085. Then Wil-
 liam England's king held a
 great consultation, and a very
 deep conference with his
 witan about this land, how
 it was held, and by what
 men.

He then sent his men over
 all England into every shire,
 and let seek out how many
 hundred hides were within
 the shire, or what lands
 the king himself had, and
 cattle on the land; and what
 revenue he ought to have,
 for the 12 months, of that
 shire.

Also he let (them) write
 how much land his archbi-
 shops had, and his bishops,
 and his abbots, and his earls,
 and, lest I tell it longer,
 what or how much each
 man had, who was in En-
 gland possessed of property,
 in land or in cattle, and how
 much money it was worth.
 So very narrowly he per-
 mitted it to be searched out,
 that there was not a single
 hide nor a yard of land, nor
 indeed—it is shameful to
 tell, but it seemed to him
 no shame to do—an ox, nor
 a cow, nor a pig was left

bonne. an oxe. ne an cu. that was not set in his writ-
ne an ƿƿin næf belýƿon þ̅ ing; and all the writings
næf Ʒeræt on hƷƷeƿrite. were brought to him after-
Ʒ ealle þa Ʒeƿrita ƿænon wards.
Ʒebnoht to him Ʒýððan:
Saxon Chron. An. 1085.

7. The Letter* of the Britons.

Aetiuƿ ƿæf ðriððan Aetius was a third time
riþe conſul Ʒ cýning on conſuland governor of Rome
Rome. (CCCCXLV.) to (A.D. 445). To this (man),
ðýrum þa þearƿendan the afflicted remnant of the
lafe Bƿýtta ƿendon ær- Britons send a letter; the
endƷeƿrit. ƿæf Ʒe ƿnuma beginning was thus written.
ður aƿriten.

Etio ðriða cýninga “To Ettius thrice consul
heƿ iƿ Bƿýtta Ʒeong Ʒ here are the Briton’s sighs
ƷeomeƿunƷ. And on and groans.” And in con-
ƿopþƷeonge¹ ðæf æpend- clusion of the letter they
Ʒeƿriteƿ² ður hi heopa thus expressed their misery.
ýƿmþo aƿehton. Uƿ ðri- “The Barbarians drive us
ƿaþ ða ællƿeopðan to ƿæ. to the sea; the sea drives
ƿiþƿcuƿeþ uƿ ƿeo ƿæ to us back to the Barbarians;
ðam allƿeopðum. beƿƿiþ between these two, we thus
him tƿam ƿe ður tƿeo- endure a twofold death,
ƿealðne ðeaþ ðƿopiaþ. either we are slain, or drown-
opþe ƿticode beoþ. opþe on ed in the sea.”
ƿæ aðƿuncene:

* After the departure of the Romans from Britain, the inhabitants were unable to defend themselves from the Picts and Scots: they, therefore, wrote the following letter to procure the assistance of the Romans. The Saxon is King Alfred’s translation, from the Latin of Bede’s *Ecclesiastical History*.

¹ FopþƷeonge conclusion; composed of ƿopþ forth, forward; and Ʒeong, Ʒang, or Ʒong, a going.

² ÆpendƷeƿrit a letter; composed of æpend an errand or a mes- sage, &c. and Ʒeƿriten written.

Deah ðe hi ðar ðing Though they told these
 rædon. ne mihton hi næ- things, they could get no
 nigne fultum æt him be- assistance from him; for, at
 gitan. for ðon on ða ylcan that time, he was occupied
 tid he pær abýrgað mid in a severe war with Bledla
 hefzum gereohstum pīð and Attila, kings of the
 Blædlan ꝥ Atillan Duna Huns.
 cýningum : — *Bede, ed.*
Smith, p. 481.

8. *A Speech of a Saxon Ealderman*.*

Ðýrlic me is gerepen Of this sort appears to me,
 cýning ðis andþarðe hƿ O king, this present life of
 manna on eorþan to pīþ- men on earth, in compari-

* The speech was delivered in (*Witena gemot*) the assembly of the wise, convened at Godmundingaham (the protection of the Gods), now Godmundham, a little to the east of York, by Edwin king of the province of Northumbria, in 625, to consider the propriety of receiving the Christian faith. This speech is peculiarly interesting, being delivered by an illiterate Saxon, with no other knowledge than such as his barbarous idolatry afforded. King Alfred's Saxon translation given in the text is probably as near the original as it can be now obtained: but Bede's Latin, with a translation, is appended to this Note, that every reader may have the pleasure of examining the same ideas when clothed in a different and more comely dress.

Talis mihi videtur, Rex, vita hominum præsens in terris, ad comparisonem ejus quod nobis incertum est temporis, quale cum te residente ad cœnam cum ducibus ac ministris tuis tempore brumali, accenso quidem foco in medio et calido effecto cœnaculo, furentibus autem foris per omnia turbinibus hiemalium pluviarum vel nivium, adveniensque unus passerum domum citissime pervolaverit, qui cum per unum ostium ingrediens mox per aliud exierit. Ipso quidem tempore quo intus est, hiemis tempestate non tangitur, sed tamen parvissimo spatio serenitatis ad momentum excurso, mox de hieme in hiemem regrediens, tuis oculis elabitur. Ita hæc vita hominum ad-modicum apparet; quid autem sequatur, quidve præcesserit prorsus ignoramus. Unde si hæc nova doctrina certius aliquid attulerit, merito esse sequenda videtur.—Bede, lib. II. cap. xiii.

“ The present life of man, O king, seems to me, if compared with that after-period which is so uncertain to us, to resemble a scene at

metenýrre ðæpe tide ðe son of the time which is un-
 ur uncub̃ ī. rpa gelic rpa known to us. Like as you sit-
 ðu æt rpærendum ritte ting at a feast, amidst your
 mid ðinum ealdorman- Ealdermen and Thegnes in
 num 7 ðegnum on pinter winter time, and the fire is
 tide. 7 rý fýr onæled. 7 lighted, and the hall warm-
 ðin heall gepýrmed. 7 hit ed: and it rains, and snows,
 pine 7 rripe 7 rtyrme and rages without. Then
 ute. Cume ðonne an comes a sparrow and present-
 rpeappa. 7 hræðlice ꝥ ly flies about the hall. It
 hur ðurh fleo. 7 cume comes in at one door; goes
 ðurh oþre ðuru in. ðurh out at another. In the time
 oþre ut gepite: . Hwæt that it is in, it is not touched
 he on ða tid ðe he inne by the winter's storm, but
 biþ. ne biþ hrined mid þý that is only for a moment,
 rtorpe ðær pinter. ac and the least space, for from
 ꝥ biþ an eagan brýhtm 7 winter it soon again cometh
 ꝥ lærte pæc. ac he rona into winter.
 of pinter in pinter eft
 cýmeþ: .

Spa ðonne ðir monna So also this life of men
 lif to medmýclum pæce endureth a little space. What
 ætýpeþ. hwæt ðær for- there is going before, or what
 gange. oþþe hwæt ðær there is following after, we
 æfterfýlige pe ne cun- know not. Wherefore, if this

one of your wintry feasts. As you are sitting with your ealdormen and thegns about you, the fire blazing in the centre, and the whole hall cheered by its warmth,—and while storms of rain and snow are raging without,—a little sparrow flies in at one door, roams around our festive meeting, and passes out at some other entrance. While it is among us it feels not the wintry tempest. It enjoys the short comfort and serenity of its transient stay; but then, plunging into the winter from which it had flown, it disappears from our eyes. Such is here the life of man. It acts and thinks before us; but, as of what preceded its appearance among us we are ignorant, so are we of all that is destined to come afterwards. If, then, on this momentous future this new doctrine reveals any thing more certain or more reasonable, it is in my opinion entitled to our acquiescence." *Turner's History of the Anglo-Saxons*, vol. i. p. 251.

non : Forþon gif þeow new lore bring aught more
 nipe laſi opihc cuþlicne 7 certain and more 'advan-
 zepurenlicne brynge. heo tageous, then is it of such
 þær pynþe iſ þ̅ pe ðæne worth that we should follow
 fylizean : it.

9. *King Alfred's Preface to his Translation of Boethius's* Consolation of Philosophy.*

ÆLFRED kuning pær ALFRED, king, was the
 pealhƿtōð þiſſe bec. 7 hie translator of this book ; and
 oþ bec-Ledene on Enġliſc from book-Latin into En-
 pende. ƿpa hio nu iſ zedon. glish turned it, as it now is
 hƿilum he ſette poþð be done. Awhile he put down
 poþde. hƿilum andgıt oþ word for word, awhile sense
 andgıte ƿpa ƿpa he hit þa for sense, so as he the most
 ƿpeotoloſt 7 andgıt fulli- manifestly and intellectually
 coſt zeſeccan mihte ƿor might explain it for the va-
 þæm miſtlicum 7 manig- rious and manifold contem-
 ƿealdum poþðum 7 biſzum plations and occupations that
 þe hine oſt ægzþer ze on oft, both in mind and in
 mode ze on lichoman biſ- body, busied him.
 zodaſ :

Ða biſzu uſ ƿint ƿpiþe The cares are very diffi-
 eaƿfoð ƿime þe on hiſ ða- cult for us to number, which
 gum on þa ƿicu becomon in his days came on the

* Anitius Manlius Severinus Boethius or Boetius, a Roman philosopher, was descended of a patrician family, and in A.D. 510 was advanced to the consulship. He was a profound scholar, and well versed in mathematical learning. He also defended the Catholic faith against the Arians, in a treatise "*De Unitate*." For his zeal in defending Albinus the senator, Theodoric, king of Italy, sent him prisoner to the tower of Pavia, where he wrote his immortal book "*De Consolatione Philosophiæ*," which has passed through numerous editions, and was translated into Anglo-Saxon by our illustrious king Alfred ; into English, first by Chaucer, about 1360, and afterwards by many other hands ; the best of these is that of 1712, in 12mo. Lond. by Lord Viscount Preston, and the one by the Rev. Philip Ridpath, with good notes and illustrations, 8vo. Lond. 1785.

þe he underþrangon hæfde. government which he had
 7 þeah þa he þar boc hæfde undertaken. Yet he learned
 geleornode 7 of Lædene this book, and turned it from
 to Engliſcum ſpelle ge- Latin to the English phrase,
 pendde. 7 gepophhte hi eft and made it moreover into
 to leoþe. ſpa ſpa heo nu song, so as it is now done.
 zedon iſ.

And nu biſ. 7 ſoþ And now may it be, and
 Godeſ naman he alſað for God's name he beſeech-
 ælcne þara ðe þar boc eth every one of those that
 næðan lýtte þat he ſoþ desire to read this book, that
 hine gebiðde. 7 him ne they pray for him, and do
 wite gif he hit nihtlicor not blame him if they should
 ongiſte. þonne he mihte. more rightly underſtand it
 ſoþ þæm þe ælc mon ſceal than he could: becauſe that
 be hiſ andgiſteſ mæþe and every man ſhould, according
 be hiſ æmettan ſpæcan to the meaſure of his un-
 ðæt he ſpneceð 7 don þ derſtanding, and according
 þ he deð:—*Alfred's Boe-* to his leiſure, ſpeak what he
thius, ed. Rawlinſon, Pref. ſpeaketh, and do what he
 p. x. doeth.

10. *King Alfred's Thoughts* on Wealth and Liberty.*

Sege me nu hpæþen ſe Tell me now whether thy
 þin pela ðiner þancer ſpa riches, that in thine own
 deope ſeo þe ſoþ hiſ thought are ſo precious, be
 azenpegecýnde.hpæþenic ſo from their own nature.
 ðe ſecge þeah þ hit iſ of But yet, I tell thee that what
 hiſ azenpegecýnde naſ of iſ ſo of its own nature, iſ not

* In the translation of Boethius, king Alfred has ſo much enlarged upon the text of his author, and added ſo many of his own thoughts and feelings, that various parts of his Saxon translation may be conſidered as ſhort eſſays upon the different ſubjects introduced by Boethius; the following extracts are, therefore, generally aſcribed to Alfred.

þinne. gif hit þonne hir
 azenne gecynde is na of
 þinne. hi eart ðu þonne
 a þý betere for hir gode.

Sege me nu hwæt hit
 þe deoƿast þince. hwæþer
 þe gold þe hwæt ic ƿat
 þeah gold. Ac þeah hit
 nu gold seo ⁊ deoƿe. þeah
 bið hlífeadigra ⁊ leof-
 pendra se þe hit relð.
 ðonne se þe hit gaderað ⁊
 on oþrum nearað. ge eac
 þa pelan beoð hlífeadigra
 ⁊ leof-tælan þonne þonne
 hie mon relð. þonne hie
 beon. þonne hi mon ga-
 derað ⁊ healt.

Hwæt seo giterung ge-
 deð heone giteras laþe
 ærþer ge Gode ge mon-
 num. ⁊ þa cýrta gedoð þa
 rimle leof-tæle ⁊ hlíf-
 dige ⁊ eoƿe ærþer ge
 Gode. ge monnum ðe hie
 lufiað. Nu þ̅ feoh þonne
 ærþer ne mæg beon ge
 mid þam þe hit relþ ge mid
 þam þe hit nimð. nu is
 forþæm ælc feoh betere
 ⁊ deoƿpýrþne gereald
 þonne gehealden:—*Alfr.*

Boet. p. 23 & 24.

so from thee. If then of its
 own nature it be so, and not
 of thine, why art thou then
 ever the better for its good?

Tell me now which of
 these thou thinkest the most
 dear. Is it gold? I know
 that gold avails something.
 But though it now be gold,
 and dear to us, yet he will
 be more renowned, and more
 beloved, who gives it, than
 he who gathereth it, or plun-
 ders it from others. Soriches
 are more reputable and esti-
 mable when men give them,
 than they are when men ga-
 ther and hold them.

Hence covetousness mak-
 eth the avaricious loathsome
 both to God and man; while
 bounty maketh us always
 pleasing and famous, and
 worthy both to God and to
 men who love it. Now as
 property may not belong
 both to those who give it,
 and to those who receive
 it, then is it always better
 and more valuable when
 given than when held.

11. *On a Good Name.*

Genoh ƿpetol ðæt is. This is clear enough, that
 þ̅ te god ƿorð ⁊ god hlifa a good word and good fame,

ælcƿer monneƿ biþ betepa are better and more precious
 7 ðeopra. þonne ænig to everyman than any riches.
 pela. hƿæt ꝥ ƿopð Ʒerýlþ The word filleth the ears of
 eallra þara eapan þe hit all who hear it; and it thrives
 Ʒehenþ. 7 ne biþ þeah no not the less with those who
 ðýlærre mid þam þe hit speak it. It openeth the va-
 rƿriçþ hýr heortan idel- cancy of the heart; it pierces
 nerre hit openað. 7 þær through other hearts that are
 oðner heortan belocene locked up, and in its progress
 hit þurhƿærþ. 7 on þam among them it is never di-
 ƿærnelde þær betƿýx ne minished. No one can slay
 biþ hit no Ʒepanod. ne it with a sword, nor bind it
 mæg hit mon mid rƿeorðe with a rope, nor ever kill it.
 ofrlean. ne mid nape Ʒe-
 bindan. ne hit næfne ne
 acƿilð.—*Boet.* p. 24.

12. *On the Advantages of the Rich.*

Ðƿæþer ðe nu licizen “Dost thou like fair
 fæƷeru lond: Ða and- lands?” Then mind an-
 rƿponode ꝥ mod þære Ʒe- swered to reason and said :
 rceadƿirnerre 7 cƿæð.

Ðƿi ne rceolde melician “Why should I not like
 fæƷen land. hu ne iƿ þæt fair lands? How! is not
 re fæƷenera ðæl Godeƿ that the fairest part of God’s
 Ʒerƿeafta. Ʒe full oft pe creation? Full oft we re-
 fæƷniaþ rmyltne ræ. 7 joice at the mild sea, and
 eac ƿundriaþ þær pliteƿ also admire the beauty of
 þære runnan and þær the sun, and the moon, and
 monan 7 eallra þara of all the stars.”
 rceoprena.

Ða andrƿponode re ƿiƿ- Then answered wisdom
 dom and reo Ʒerceadƿir- and reason to the mind, and
 ner þam mode 7 þur thus said :—“How be-
 cƿæð. Ðƿæt belimþ þe longeth to thee their fair-

heopa fægerneſſe. hpær neſſ? Durſt thou glory
 þu ðurpe gylpan ꝥ heopa that its beauty is thine? It
 fægerneſ þin rie. nere is not, it is not. How!
 nere. hu. ne paſt þu ꝥ þu Knoweſt not thou that thou
 heopa nanne ne gepohſt- maदेſt none of them? If
 eſt. ac gif þu gylpan pille. thou wilt glory; glory in
 gylp Godeſ. God.

Hpær þu nu fægerneſſa “Whether now doſt thou
 bloſtmæna fægme on rejoice in the fairer bloſſoms
 eaſtſan ſpelce þu hie ge- of Eaſter, as if thou haदेſt
 ſcope. hpær þu nu ſpel- maदे them;—canſt thou
 ceſ auht pýpcan mæge. now make any ſuch? or haदे
 oððe gepohſteſ habbe. thou made them? Not ſo, not
 nere nere. ne ðo þu ſpa. ſo. Do not thou thus. Is it now
 hpær þu hit nu þineſ ge- from thy power that the har-
 pealdeſ rie ꝥ re hæpfeſt veſt is ſo rich in fruits?
 rie ſpa pelig on pærſum. How! Do I not know that
 hu ne paſt ic ꝥ hit iſ no this is not in thy power?
 þineſ gepealdeſ. Hpær eaſt Why art thou inflamed with
 þu ðonne onæleð mið ſpa ſuch an idle joy? or why
 idele geſean. oððe hpær lu- loveſt thou ſtrange goods ſo
 ſaſt ðu þa ſremðan god immeaſurably as if they now
 ſpa ungemetlice. ſpelce had been thine own?
 hi ſen þine get nu.

Peſt þu mæge reo “Thinkeſt thou that for-
 pýpð þe gedon þæt þa tune may do for thee, that
 þing ðine aene ſien þa thoſe things be thine own,
 þe heopa aene gecýpð þe which of their own nature
 gedon ſremðe. nere nere. are made foreign to thee?
 niſ hit no þe gecýpðe ꝥ te Not ſo, not ſo. It is not
 þu hi aze. ne him niſ ge- natural to thee that thou
 býpðe ꝥ hi þe ſolgien. ac ſhoudeſt poſſeſs them; nor
 þa heopeſcundan þing þe does it belong to them that
 ſint gecýpðe. næſ þær they ſhoude follow thee. But
 eoſpſican: the heavenly things, they are
 natural to thee; not theſe
 eaſt-like ones.

Ðaſ eoſpſican pærſmaſ “The eaſtly fruits are
 ſint geſceapene neſenum made for animals to ſuſſiſt

to andlifen. 7 þa woruld on; and the riches of the
 pelan rýnt 7erceanene to world are made to deceive
 biſpice þam monnum þe those men that are like ani-
 beoþ neatenum 7elice. 7 mals; that are unrighteous
 beoþ unrihtwýre 7 unge- and insatiable. To these
 metwæste. to þam hi eac they also oftenest come.
 becomað oftost.

Gif þu þonne 7æt ze- “ If thou wilt then have
 met habban pille. 7 7a this moderation, and wilt
 nýð þearfe witan pille. know what necessity re-
 þonne iſþæt mete 7 dýnc quires; this is, that meat
 7 clapaſ and tol to ſpel- and drink and clothes, and
 cum cwæste ſpelce þu tools for such craft as thou
 cunne 7 7e iſ 7ecýnde 7 knowest, are natural to thee,
 7 þe iſ riht to habbenne. and are what it is right for
 hwelc fremu iſ 7e 7 þæt thee to have. What ad-
 þu wilnize þýra andwean- vantage is it to thee that
 dena 7eræla oſen 7emet. thou shouldest desire these
 þonne hie naþer ne maƿon temporal riches above mea-
 ne þin 7ehelpa. ne heora sure, when they can neither
 ſelfra. On ſwiþe lýtlon help thee nor themselves?
 hiepa hæfþ reo 7ecýnd With very little of them
 7enog. on ſpa miclum heo hath nature enough: with
 hæfþ 7enog ſpa we ær so much she has enough, as
 ſpæræcon. Gif þu heope we before mentioned. If
 mape ſeleſt. oþer tpeƿa thou usest more of them,
 oððe hit þe deƿaþ. oððe one of these two things hap-
 hit þe þeah unpýnrum biþ. pens: either they hurt thee,
 oððe ungetere oððe ſpene- or they are unpleasant. In-
 cenlic eall 7 þu nu oſen convenient or dangerous is
 7emet deſt. Gif þu nu all that thou now doest be-
 oſen 7emet iſt. oþe yond moderation. If thou
 dýncſt. oððe clapa þe ma eatest now, or drinkeſt, im-
 on hæfſt þonne þu þurfe. moderately; or haſt more
 reo oſenung þe purþ oððe clothes on than thou needeſt,
 to ſape. oððe to plættan. the exceſs becometh to thee
 oððe to ungeſýrenum. either ſorrow or nauſeous,
 oððe to pho. or unſuitable or dangerous.

Liſ þu nu penſt 7 te “ If thou thinkeſt that

pundoplice ȝepela hpelc extraordinary apparel be any
 peopþmýnd ȝie. þonne honour, then I assert the ho-
 telle ic þa peopþmýnd þa nour to belong to the work-
 pýphtan þe hie pophte. man who wrought it, and
 næſ na þe. ȝe pýphta iſ not to thee. The workman
 God. þær cſæft ic þær is God, whose skill I praise
 heſize on. in it.

Þenſt þu þæt ȝeo men- "Thinkest thou that a
 ȝio þinpa monna þe mæȝe great company of servants
 don ȝeræliȝne. neſe neſe. will make thee happy? Not
 acȝiſhie ýfeleſint. ðonne so, not so. But if they be
 rint hie þe pleolicpan ȝ evil, then are they more dan-
 ȝerſpicneſfulpan ȝehæfð gerous to thee; and more
 þonne ȝenæfð. foſþam troublesome, if bound to
 ýfele þeȝnaſ beoþ ȝýmle thee, than if thou hadst them
 heopa hlafoſdeſ ȝienð. not, because evil *thegns* will
 Giſ hi þonne ȝode beoþ ȝ always be their lord's ene-
 hlafoſð holde ȝ untſi- mies. If they be good and
 fealde hu ne beoþ ꝥ þonne faithful to their lord, and not
 heopa ȝodeſ. næſ þineſ. of double mind—How! Is
 hu miht þu þonne þe aȝ- not this their virtue? it is not
 nian heopa ȝod. ȝiſ þu thine. How canst thou then
 nu þær ȝilpſt. hu ne possess their virtue? If thou
 ȝilpſt þu þonne heopa now gloriest in this—How!
 ȝodeſ. næſ þineſ. Dost thou not glory in their
Alfr. Boet. p. 25 & 26. merit? It is not thine."

13. On Power.

Se anpealð næſſe ne Power is never a good,
 biþ ȝod. buton ȝe ȝod ȝie unless he be good that has
 þe hine hæbbe. þeah hit it; and that is the good of
 biþ ðær monneſ ȝod. naſ the man, not of the power.
 ðær anpealdeſ. Giſ ȝe an- If power be goodness, why
 pealð ȝod biþ. foſþam hit then is it that no man by his
 bið. þæt te nan man foſ dominion can come to the

hīr riċe ne cȳmð to cræft- virtues, and to merit? but
 tum. ⁊ to medemnerre. by his virtues and merit he
 Ac for hīr cræftum ⁊ comes to dominion and
 for hīr medumnerre he power. Thus no man is
 cȳmþ to riċe ⁊ to an- better for his power; but if
 pealde. ðȳ ne biþ nan mon he be good, it is from his
 for hīr anpealde na þe be- virtues that he is good.
 tepe. ac for hīr cræftum From his virtues he becomes
 he beoþ goð iſ he goð biþ. worthy of power, if he be
 ⁊ for hīr cræftum he worthy of it.
 bið anpealder peorþe. ȝiſ
 he hīr peorþe biþ.

Leorniaþ forþam wiſ- Learn therefore wisdom;
 dom. ⁊ þonne ȝe hine ȝe- and when you have learned
 leornod hæbben. ne for- it, do not neglect it. I tell
 hogiaþ hine þonne. Ðonne you then without any doubt,
 recȝe ic eop buton ælcum that by that you may come
 tpeon. ꝥ ȝe maȝon þurh to power, though you should
 hine becuman to anpealde. not desire the power. You
 þeah ȝe no þær anpealder need not be solicitous about
 ne pilnȝan. Ne þurþon power, nor strive after it.
 ȝe no hogian on ðam an- If you be wise and good, it
 pealde. ne him æfter will follow you, though you
 þringan. ȝiſ ȝe wiſe biþ ⁊ should not wish it.
 ȝode. he wile folȝian eop.
 þeah ȝe hīr no ne pilnian.
Alfr. Boet. p. 31 & 32.

14. On King Alfred's Principles of Government.

Eala Lefceadwifne. O Reason! thou know-
 hpæt ðu part ꝥ me næſne est that covetousness, and
 reo ȝitrunȝ ⁊ reoȝemæȝþ the possession of this earthly
 ðiſſer eorðlican anpeal- power, I did not well like,
 der for pel ne licode. ne nor strongly desired at all
 ic ealler for riþe ne this earthly kingdom, except
 ȝiſnde þiſſer eorþlican oh! I desired materials for

nīcer. buton la ic pilnode the work that I was com-
 þeah andþeorceſ to þam manded to do. This was
 peorce þe me beboden pær that I might unfractionally
 to pýncanne. ꝥ pær ꝥ ic and becomingly steer and
 unſpacodlice 7 geſiſen- rule the power that was com-
 lice mihte ſteopan 7 pec- mitted to me—What! thou
 can þone anpeald þe me knowest that no man may
 beſæſt pær. Ðpæt ðu know any craft nor rule, or
 paſt ꝥ nan mon ne mæg steer any power, without
 nænne cſæſt cýðan. ne tools and materials. There
 nænne anpeald peccan are materials for every craft,
 æ ſtīopan butum tolum without which a man cannot
 7 andþeorce. ꝥ bið ælceſ work in that craft.
 cſæſteſ andþeorce ꝥ mon
 ðone cſæſt buton pýncan
 ne mæg.

Ðæt biþ þonne cýningeſ These are the materials
 peorc andþeorc 7 hiſ tol of a king's work, and his
 mið to ſicſianne. ꝥ he tools to govern with, that he
 hæbbe hiſ land full man- have his lands fully peopled;
 nod. he ſceal hæbban ge- that he should have prayer-
 bedmen. 7 ſýpðmen. 7 men, and army-men, and
 peorcmen. Ðpæt þu paſt work-men. What! thou
 þætte butan ðiſum to- knowest that without these
 lum nan cýning hiſ cſæſt tools no king may show his
 ne mæg cýðan. skill.

Ðæt iſ. eac hiſ and- These are also his mate-
 peorc. ꝥ he habban ſceal rials, that with these tools he
 to þam tolum þam þiſum should have provision for
 geſeſſiſcipum biſiſte. ꝥ iſ these three classes; and
 þonne heopa biſiſt land their provision then is, land
 to buſianne. 7 giſta. 7 to inhabit, and gifts, and
 pæpnu. 7 mete. 7 ealo. 7 weapons, and meat, and ale,
 claþaſ. 7 ge hpæt þæſ þe and clothes, and what else
 þa þne geſeſſiſcipaſ beho- that these three classes need;
 riab. ne mæg he butan þi- nor can he without these
 ſum þaſ tol gehealdan. keep his tools; nor without
 ne butan þiſum tolum these tools can he work any

nan þara þinga þýrcan þe of those things that it is
him beboden is to þýr- commanded him to do.
cenne.

For þý ic pilnode and- For this purpose I desired
peoſcer þone anpealð mid materials to govern that
to geſecenne. ꝥ mine power with, that my skill
cſæftaſ 7 anpealð ne and power might not be
purðe forſgifen 7 forho- given up and concealed.
len. forþam ælc cſæft 7 But every virtue and every
ælc anpealð biþ ſona for- power will soon become
ealðoð 7 forſpugod. 3if oldened and silenced if they
he biþ butan wiððome. be without wisdom. There-
forþam ne mæg non mon fore no man can bring forth
nænne cſæft forþþrin- any virtue without wisdom :
gan butan wiððome. for- hence whatsoever is done
þam þe ſpa hſæt ſpa þuþ through folly, man can never
ðýrize gedon bið. ne mæg make that to be virtue.
hiſ mon næſſe to cſæfte
geſecan.

Ðat is nu hpaðoſt to This I can now most truly
ſecganne. ꝥ ic pilnode say, that *I have desired to*
peoſþfullice to libbanne *live worthily while I lived,*
þa hpile þe ic liſede. 7 *and after my life to leave to*
æfter minum liſe þam *the men that should be after*
monnum to læſanne. æf- *me a remembrance in good*
ter me pæſen gemýnd on *works.*
godum peoſccum:.

Alfr. Boet. p. 36 & 37.

15. *Virtue better than Fame.*

Ðpæt forſtoð þonne What then has it profited
þam beſeſtum mannum. the best men that have been
þe ær uſ pæron. ꝥ hi ſpa before us, that they so very
ſpife pilnodon ðær idelan much desired this idle glory,
gilper 7 þær hliſan æfter and this fame after their

heopa deaþe. oððe hpæt death; or what will it profit
 forþtent hit þam þe nu those who now exist?
 rindon.

Dy pæpe ælcum men There is more need to
 mape ðearf þ he pilnode every man that he should
 zodra cræfta. þonne desire good qualities than
 leafer hliran. Ðpæt hæfð false fame. What will he
 he æt þam hliran. æfter have from that fame, after
 þær lichoman gedale ⁊ the separation of the body
 þæpe ræpe. Ðu ne pton and the soul? How! do we
 pe þ ealle men lichomlice not know, that all men die
 rpeltap. ⁊ þeah seo rapl bodily, and yet their souls
 bið libbende. Ac seo rapl will be living? But the soul
 ræpþ rpiþe rneolice to departs very free-like to
 heoronom. þonne þ mod heaven. Then the mind
 him relfum gepita biþ will itself be a witness of
 Godeſ pillan :—*Alfred's* God's will,
Boet. p. 42.

16. *King Alfred's Ideas of the System of Nature.*

An Sceppend iſ buton One Creator is beyond
 ælcum tpeon. ⁊ re iſ eac any doubt; and he is also
 Ƴealdend heoroner ⁊ eor- the governor of heaven and
 þan ⁊ ealpa gerceapta ge- earth, and of all creatures
 repenlicpa ⁊ eac unge- visible and invisible. This
 penlicpa. þ iſ God ſe lmiht- is God Almighty. All things
 tiz. Ðam þeopiaþ ealle þa þe serve him that serve thee;
 þeopiaþ. ge þa þe cunnon. both those that know thee,
 ge þa þe ne cunnon. ge þa and those that do not know
 þe hit pton þ hie him thee; both they which un-
 þeopiaþ. ge þa þe hit ný- derstand that they serve
 ton. Se ilca gerette una- him, and they which do not
 pendendlicne riðo. ⁊ þea- perceive it. The same hath
 paſ. ⁊ eac gecýndelice appointed unchangeable laws
 riðbe eallum hiſ gerceap- and customs, and also a na-
 tum þa þa he polde. ⁊ rpa tural harmony among all his
 lanze rpa he polde. þa nu creatures, that they should

ſculon ſtandan to po-
pulde.

now stand in the world as
he hath willed, and as long
as he wills.

Ðana unſtillena ge-
rceafta ſtýping ne mæg
no peopþan geſtilled. ne
eac onpend of ðam nýne
ʒ of þæne endebýrdnerre
þe him geret iſ. ac ſe an-
pealða hæfþ ealle hiſ ge-
rceafta ſpa mið hiſ bſidle
beſangene. ʒ zetogene. ʒ
gemanode ſpa þ hi nauþen
ne geſtillan ne moton. ne
eac ſpiþon ſtýpian. þonne
he him þæt gerum hiſ
peableðener toſoplæt. The
Spa hæfð ſe ælmihtiga God
geheaðonade ealle hiſ ge-
rceafta mið hiſ anpealde.
þæt heona ælc pinð pið
oþer. and þeah pſæþeð
oþer þ hie ne moton to-
ſlupan. ac bið zeperrðe
eſt to þam ilcan nýne þe
hie ær upnon.

The motion of all active
creatures cannot be stilled,
nor even altered from their
course, and from the ar-
rangement which is provided
for them. But he hath
power over all his creatures ;
and, as with his bridle, con-
fines, restrains, and admo-
nishes them ; so that they
can neither be still, nor more
strongly stir, than the space
of his ruling reins permits.
The Almighty God hath so
coerced all his creatures with
his dominion, that each of
them striveth against the
other ; and yet is so wreathed
with it, that they may not
slide away from each other,
but are turned again to that
same course that they ran
before.

And ſpa peopþað eſt
geednſpade. ſpa hi hit ſa-
giað þ ða piþenpeapðan
gerceafta æzþen ze hie
betpux him pinnað. ze eac
ſærte ſibbe betpux him
healðað. Spa nu ſýp
deð ʒ pæter. ʒ ſe ʒeopþe.
ʒ manega oþra gerceafta.
þe beoð a ſpa ungeðpæpa
betpux him ſpa ſpa hi
beoð. ʒ þeah he beoð ſpa

Thus will it be again re-
newed. Thus he varies it,
that although the elements
of a contrary kind contend
betwixt themselves, yet they
also had a firm peace toge-
ther. Thus do fire and
water, now, and sea and
earth, and many other sub-
stances. They will always
be as discordant among
themselves, as they are now ;

geþpæra þætte no þ an þ and yet they are so harmo-
 bi mazon geþeþan beon. nized, that they can not only
 ac þy fupþor þ heora be companions, but this fur-
 fupþum nan buton oþrum ther happens, that indeed
 beon ne mæg. Ac a fceal none can exist without the
 þæt pīðerþearde þ oðer rest. The one contrariety
 piþerþearde gemetgīan. for ever restrains the other
 contrariety.

Spa nu hæfð re ælmiht- So the Almighty God
 teza God fpiþe geþcead- has most wisely and perti-
 piſlice 7 fpiþe limþlice ge- nently established the suc-
 ret þ geþpuxle eallum hīr cessive changes of all things.
 geþceafum. Spa nu lenc- Thus now spring and har-
 ten 7 hæpfeft. on lenc- vest. In spring things grow :
 hit gneþð. and on hæp- in harvest they become yel-
 feft hit fealpað. 7 eft low. Again, summer and
 fumer 7 pinter. on fu- winter. In summer it is
 mena hit bið pearm. and warm, and in winter cold.
 on pintera ceald. Spa eac So the sun bringeth light
 fto runne bpingð leohte days, and the moon enlight-
 dagaſ. 7 re mona liht on ens the night, through the
 niht. þupþæf ilcan Godeſ same Deity's might. So the
 miht. Se ilca fopþýrnð same power admonishes the
 þænæ fæ þ heo ne mot sea, that it must not over-
 þone þeoprcold oþer- step the threshold of the
 fæppan þæne eopþan. earth. But he hath appoint-
 Ac he hæfð heora meafce ed its boundaries, that it
 fpa geſette. þ hie ne mot may not extend its limits
 heope meafce geþræðan over the quiet earth.
 oþer þa fwillan eopþan.

Mid þam ilcan geþece By the same government
 iſ geþeaht fpiþe anlic ge- is the like interchange di-
 ppuxle þæf floder 7 þæf rected of the flood and the
 ebban þa geſeteneſ þa he ebb. He permits this ap-
 læt fstandan þa hpile þe he pointment to stand as long
 pile. Ac þonne æp þe he as he wills it. But then, if
 þ geþealdleþen foþlæt ever he should let go the
 þana bpidla. þe he þa ge- reins of those bridles with

rceafta nu mid zebryð- which he has now restrained
 lode hæfð. ꝥ reo piþer- his creations, the contrariety,
 pearðner. þe pe ær ýmbe of which we have before
 rþræcon. 3if he ða læt spoken, if he were to allow
 torlupan. þonne folplæ- it to escape, would destroy
 tað hi þa riþbe þe hi nu the peace that he now main-
 healdað. 3 pinð heora ælc tains. Each of them would
 on oþer æfter hiʒ age- contend with the other after
 num pillan. 3 folplætað his own will, and lose their
 heora zereþræðenne. 3 combination, and destroy all
 forðoð ealne þýrne mid- this world, and bring them-
 daneaþ. 3 peorþað him- selves to nothing. The same
 rælfe to nauhte. Se ilca God combines people in
 God zereʒð mid fneond- friendship together, and as-
 ræðenne folc tozæðene. sociates their families with
 3 rin hiʒrciþaʒ zeraþnað purer love. He unites friends
 mid clænlicne lupe. De and companions, so that they
 zezæðenað fþind 3 zere- truly retain their peace and
 þan ꝥ hie zetneoplice attachment. How happy
 heora riþbe 3 heora fne- would mankind be from this,
 ondræðenne healdaþ. Eala if their minds were as right
 ꝥ te ðiʒ moncýn pæpe ze- and as established, and as
 ræliz. 3if heora moð pæpe well ordered, as those of other
 rpa riht. 3 rpa zertate- creatures are !
 lod. 3 rpa zeendebýrð.
 rpa rpa þa oþre zercafta
 rindon:—*Boet.* p. 45 & 46.

17. On Wisdom.

Þiʒdom iʒ re hehrtæ Wisdom is the highest
 cræft. 3 re hæfð on him virtue, and he hath in him
 feoper oþre cræftaʒ four other virtues. One of
 þara iʒ an pærſcipe. oþer these is prudence ; another,
 metʒung. þriðde iʒ ellen. moderation ; the third is
 feorþe rihtſiʒner. Se courage ; the fourth is righ-
 þiʒdom zedeð hiʒ luſi- teousness. Wisdom maketh

endaf þīre. ⁊ peorþe. ⁊ those that love it wise, and
 gemetfærte. ⁊ geþýldige. worthy, and constant, and
 ⁊ rihtfære. ⁊ ælcer goder patient, and righteous, and
 þeapaf he gefýllð ðone ðe with every good habit filleth
 hine lufað. him that loveth it.

Ðæt ne mazon ðon þa They cannot do this who
 þe þone anpealð habbað have the power of this world;
 þīre populde ne mazon nor can they give any virtue
 hi nænne cræft forþifan from their wealth to those
 þam þe hine lufað of who love them, if they have
 hīopa pelan. gif hi hine on it not in their nature. From
 heopa gecýnde nabbað. this it is evident, that the
 Be þam is fpiþe fpeotol ꝥ powerful in this world's
 þa rīcan on ðam populde-wealth have no appropriate
 pelan nabbað nænne fūn- virtue from it; but their
 dor cræft. Ac him bið wealth comes to them from
 fe pela utane cumen. ⁊ he without, and they can have
 ne mæg utane nauht ag- nothing from without which
 ner habban.—*Boet.* p. 60. is their own.

18. *The Natural Equality of Mankind**.

Ðpæt ealle men hæf- What! all men had a like
 don gelicne fūman. for- beginning, because they all
 þam hi ealle coman of came from one father and
 anum fæder ⁊ of anpe one mother. They all are
 meder. ealle hi beoð git yet born alike. This is no
 gelice acennede. nī ꝥ nan wonder; because God alone
 pundor. forþam ðe an is the father of all creatures.
 God is fæder eallpa ge- He made them all, and go-
 rceafra. forþam he hi verns all. He gave us the
 ealle gerceop ⁊ ealpa pelt. sun's light, and the moon,
 Se relþ þæne fūnnan and placed all the stars. He
 leoht. ⁊ ðam monan. ⁊ created men on the earth.

* See the substance of this extract in *Saxon Poetry*, by king Al-
 fred, Praxis, 24.

ealle tungla zereþ. Ðe He has connected together
 zergeop men on eorþan. the soul and the body by his
 zegaderode ða fæula 7 power, and made all men
 ðone lichoman mid hys equally noble in their first
 þamanpealde. 7 ealle menn nature.
 zergeop emn æþele on
 ðære fuman gecynde.

Ðpi ofermodige ze Why then do ye arrogate
 ðonne ofer oþre men over other men for your birth
 for eorrum gebýrdum without works? Now you
 buton anpeorce. nu ze can find none unnoble. But
 nanne ne mazon metan all are equally noble, if you
 unæþelne. ac ealle rint will think of your first crea-
 emn æðele. 7if ze pillað tion and the Creator, and
 þone fuman rceart ze afterwards of your own nati-
 þencan. 7 ðone Scippend. vity. Yet the right nobility
 7 riþþan eoppe ælcer is in the mind. It is not in
 acennednerre. Ac þa the flesh, as we said before.
 pyht æþelo bið on þam But every man that is at all
 mode. næf on þam flærce. subjected to his vices, for-
 rpa rpa pe æf rædon. Ac sakes his Creator and his
 ælc mon ðe allunga un- first creation, and his nobi-
 derþeoded bið unþearum. lity; and thence becomes
 forlæt hys rceppend. 7 more ignoble than if he were
 hys fuman rceart. 7 hys not nobly born.
 æþelo. 7 ðonan pyrð anæ-
 þelad oð þ he pyrð unæ-
 þele:—*Boet.* p. 67.

19. *King Alfred's Philosophical Address to the Deity.*

Eala Dpyhten. hu mi- O Lord! how great and
 cel 7 hu punðeplic þu how wonderful art thou!
 eapð. þu þe ealle þine ze- Thou! that all thy creatures
 rcearta. zerepenlice 7 eac visible and also invisible
 ungerepenlice punðeplice hast wonderfully made, and
 zergeope 7 zergeadpirllice wisely dost govern. Thou!
 heopa peltȳt. ðu þe tida who the courses of time,

ƿƿam miððaneapðeƿ ƿƿu- from the beginning of the
man oþ ðone ende ende- world to the end, hast esta-
býrðlice geƿetteƿt. ƿƿa- blished in such order, that
þ̅ te hi ægþeƿ ge ƿoþð from thee they all proceed,
ƿaƿað. ge eƿtcumaþ. þu and to thee return. Thou!
þe ealle ða unſtillan ge- that all moving creatures
rceaƿta to þinum ƿillan stirrest to thy will, whilst
aƿtýƿaƿt. ⁊ ðu ſelf ſimle thou thyself remainest ever
ſtille and unapendeðlic tranquil and unchangeable.
ðuþhpunaƿt.

Foþþamþe nan mihtizna Hence none exists mightier
þe niƿ. ne nan þin zelica. than thou art: none like
ne þe nan neodðeaƿƿ ne thee. No necessity has
læpðe to ƿýƿcanne þ̅ þ̅ ðu taught thee to make what
ƿoþhteƿt ac mið þinum thou hast made; but of thine
aƿenum ƿillan ⁊ mið þinum own will, and by thine own
aƿenum anpealde þu ealle power, thou hast created all
ðing geƿoþhteƿt. ðeah ðu things. Yet thou hast no
heona naner ne beþoƿte. need of any.

Sp̅iþe ƿundeðlic iƿ þ̅ ge- Most wonderful is the na-
cýnd þineƿ goðeƿ foþþam- ture of thy goodness; for it
þe hit iƿ eall an. ðu ⁊ ðin is all one, thou and thy
goðneƿ. þ̅ goð na uton cu- goodness. Good comes not
men to þe. ac hit iƿ ðin from without to thee; but
aƿen. ac eall þ̅ þe goðeƿ it is thine own, and all that
habbaþ on þiƿre ƿoþulðe. we have of good in this
þ̅ uƿ iƿ uton cumen. þ̅ iƿ world, and that is coming to
ƿƿom þe. næƿƿt þu nanne us from without, proceeds
andan to nanum þinze. from thee. Thou hast no
envy towards any thing.

Foþþamþe nan cƿæƿ- None therefore is more
tizna iƿ ðonne þu. ne nan skillful than thou art. No
þin zelica. foþþam þu ealle one is like thee; because
goð mið þineƿ aneƿ ge- thou hast conceived and
þeahte geþohteƿt ⁊ ge- made all good from thine
ƿoþhteƿt. Ne biƿnode þe own thought. No man has
nan man. foþþam ðe nan given thee a pattern; for
æƿ þe næƿ. þaƿa þe auht none of these things existed

oððe nauht poþhte. Ac before thee, to create any þu ealle þing gepoþhteþt thing or not. But thou rpiþe gode ⁊ rpiþe fæ- hast created all things very zene. ⁊ þu relf eart ꝥ good and very fair; and hehrte god ⁊ ꝥ fægeþ- thou thyself art the highest erþe. and the fairest good.

Spa rpa þu relf ge- As thou thyself didst con-
hoþteþt. þu gepoþhteþt ceive, so hast thou made this
þirne middan gearð. ⁊ hir world; and thou rulest it as
pelrþt rpa rpa. Ðu pilt. ⁊ thou dost will; and thou
þu relf ðælþt eall god rpa distributest thyself all good
rpa Ðu pilt. ⁊ ealle ge- as thou plearest. Thou hast
rceafta þu zerþeope him made all creatures alike, or
zelice. ⁊ eac on ſumum in some things unlike, but
þingum ungelice. Ðeah þu thou hast named them with
ða ealle zerþeofta ane onename. Thou hast named
naman zenemde. ealle þu them collectively, and called
nemþeþt togzæþene and them the world. Yet this
hete populð. ⁊ þeah ðone singlenamethou hast divided
anne noman Ðu toðæl- into four elements. One of
deþton feopen zerþeofta. these is earth; another, water;
an þæra iſ eorþe. oðer the third, air; the fourth,
pæter. þriðde lýft. fire. To each of these thou
feorþþe fýr. ælcum þara hast established his own se-
Ðu zeretþeþt hir aþene parate position; yet each is
rundenrtope. ⁊ þeah ælc classed with the other; and
iſ piþ oþne zenemned. ⁊ so harmoniously bound by
riþrumlice gebunden mið thy commandment, that
þinum bebode. rpa ꝥ none of them intrudes on
heopa nan oþner mearþe the limits of the other. The
ne oþeneode. ⁊ re cýle cold ſtriveth with the heat,
geþnopode piþ ða hæto. ⁊ and the wet with the dry.
ꝥ pæt piþ ðam ðriþgum. The nature of the earth and
eorþan gecýnd ⁊ pæteþer water is to be cold. The
iſ cealð. rie eorþiſ ðriþge earth is dry and cold; the
⁊ cealð. ⁊ ꝥ pæteþer pæt water wet and cold. The
⁊ cealð. rie lýft ðonne iſ air then is called either cold,
zenemned ꝥ hið iſ ægþer or wet, or warm; nor is this

ge ceald. ge pæt. ge pearm. a wonder, because it is made
 nis hit nan pundur. for- in the middle, between the
 þam þe hio is gerceapen dry and the cold earth, and
 on þam midle betpux the hot fire. The fire is the
 ðære dryȝan 7 ðære uppermost of all this world's
 cealdan eorþan. 7 þam ha- creations.
 tan fýne. þ̅ fýr is ýfe-
 mert ofer eallum þissum
 woruld gerceafum.

Wunder-like is thy plan,
 þeahc. þ̅ þu hæfst ægþer which thou hast executed,
 ge don. ge ða gerceafu both that created things
 gemærþode betpux him. should have limits between
 ge eac gemengde þa dri- them, and also be inter-
 gan eorþan 7 ða cealdan mingled; the dry and cold
 under þam cealdan pæ- earth under the cold and wet
 tepe 7 þ̅ pætan. þ̅ þæt water, so that the soft and
 hnerce 7 flogende pæter flowing water should have a
 hæbbe flon on þære floor on the firm earth, be-
 fæstane eorðan. forþam þe cause it cannot of itself stand.
 hit ne mæg on him selfum But the earth preserves it,
 gefandan. Ac seo eorþe and absorbs a portion, and by
 hit helt and be sumum thus imbibing it the ground
 dæle fpiȝð. 7 forþam is watered till it grows and
 fýpe heo biþ gelehc þ̅ hio blossoms, and brings forth
 grefþ 7 blepþ and gef- fruits. But if the water did
 mar bringþ. forþam gif þ̅ not thus moisten it, the
 pæter hi ne gefpænde. earth would be dried up, and
 ðonne driugode hio. 7 driven away by the wind like
 pundre todripen mid þam dust and ashes.
 pinde fpa fpa durc oððe
 axe.

Nor could any living crea-
 Ne mihte nanpuht lib- ture enjoy the earth, or the
 bender ðære eorþan bnu- water, or any earthly thing,
 can. ne þær pætefer. ne for the cold, if thou didst
 on nauþrum eardȝan for not a little intermix it with
 cile. gif þu hi hpæt hpezu- fire. Wonderful the skill
 ninga piþ fýr ne gemeng-

ðert. Þundorlice cƿærte with which thou hast ordered
þu hit hæfſt gerceapen that the fire should not burn
þ̅ þ̅ fýr ne forbærnþ̅ þ̅ the water and the earth. It
pæter 7 ða eorþan. nu hit is now mingled with both.
gemenged 1ſ piþ ægþer. Nor, again, can the water
ne eft þ̅ pæter and reo and the earth entirely extin-
eorþe eallunza ne adpærce- guish the fire. The water's
eþ̅ þ̅ fýr. þær pæterer own country is on the earth,
agnu cýþ 1ſ on eorþan. 7 and also in the air, and again
eac on lýfte. 7 eft buƿan above the sky: but the fire's
þam noðoſte. Ac ðær own place is over all the vi-
fýper agen ſteðe 1ſ oþer sible creatures of the world;
eallum foluþð gerceaf- and though it is mingled
um gerepenlicum. 7 þeah with all the elements, yet it
hit 1ſ gemenged piþ ealle cannot entirely overcome
gerceafra. 7 ðeah ne mæg any of them; because it has
nane þara gerceafra eal- not the leave of the Al-
lunza oſcuman. forþam- mighty.
þe hit næfþ leaſe ðær
ſelmhtigan.

Sio eorþe ðonne 1ſ he-
fýgne 7 þicce þonne oþra
gerceafra. forþam hio 1ſ
noþor ðonne ænig oþru
gerceafra buton þam no-
ðoſe. forþam ſe noðor
hine hæfþ ælce dæg utane
ðeah he hipe naper ne ge-
nealæce. on ælcepe ſtope
he 1ſ hipe emn neah. ge
uƿan. ge neoþon.

The earth, then, is heavier
and thicker than the other
elements, because it is lower
than any other, except the
sky. Hence the sky is every
day on its exterior; yet it
no where more approaches
it, but in every place it is
equally nigh both above and
below.

ſelc ðara gerceafra.
þe pe gerfýrn ær ýmbe
ſƿræcon. hæfþ hī agenne
eaſð on ſundron. 7 ðeah
1ſ ælc piþ oþer gemenged.
forþamþe nan ðara ge-
rceafra ne mæg bion bu-

Each of the elements that
we formerly spoke about has
its own station apart; and
though each is mingled with
the other, so that none of
them can exist without the
other, yet they are not per-

ton oþerpe. Ðeah hio un-ceptible within the rest.
 rpeotol rie on ðære Thus water and earth are
 oþerpe. rpa rpa nu pæter very difficult to be seen, or
 iſ 7 eorþe rint rpiþe ear- to be comprehended by un-
 roþe to geceonne oððe to wise men, in fire, and yet
 onzitonne dýrgum mon- they are therewith commin-
 num on fýne. 7 rpa þeah gled. So is also the fire in
 hi rint þær piþ gemenȝde. stones and water very diffi-
 rpa iſ eac þær fýr on þam cult to be perceived; but it
 rtanum 7 on þam pætepe. is there.
 rpiþe earroþ hape. ac hit
 iſ ðeah þana.

Du gebunde ꝥ fýr mid Thou bindest fire with
 rpiþe unabindendlicum very indissoluble chains, that
 pacentum ꝥ hit ne mæg it may not go to its own sta-
 cuman to hiſ azenum tion, which is the mightiest
 earde. ꝥ iſ to þam mærtan fire that exists above us; lest
 fýne ðe oþer uſ iſ. þýlæſ it should abandon the earth,
 hit forlæte þa eorþan. 7 and all other creatures should
 ealle oþre zerceafta a- be destroyed from extreme
 rpindað for ungemetli- cold, in case it should wholly
 cum cýle. ȝiſ hit eallunga depart.
 from gepite.

Du gertapoladerc eorþan Thou hast most wonder-
 rpiþe pundoplice 7 fully and firmly established
 færtlice ꝥ hio ne helt on the earth, so that it halts on
 nane healfe. ne on nanum no side, and stands on no
 eorþlic þinge ne rtent. ne earthly thing; but all earth-
 nanpuht eorþliceſ hi ne like things it holds, that they
 healt. ꝥ hio ne riȝe. 7 niſ cannot leave it. Nor is it
 hiſe ðonne eþne to feal- easier to them to fall off
 lanne of dune ðonne downwards than upwards.
 up.

Du eac þa þpiefealdan Thou also stirrest the
 rapla on geþpæpum limum threefold soul in accordant
 rtýperc. rpa ꝥ þære raple limbs, so that there is no
 þýlæſſe ne býþ on ðam less of that soul in the least

hærtan fīngre. ðe on eal-
 lum þam lichoman. for ði
 ic cƿæþ ꝥ riō sapuþ ƿæpe
 þrioreald. forþamþe uþ-
 ƿitan recgaþ ꝥ hio hæbbe
 ðriō gecýnd. an ðara ge-
 cýnda iſ ꝥ heo biþ ƿilni-
 gende. oþer ꝥ hio biþ iſ-
 riende. þriðde þæt hio biþ
 zerceadƿiſ. tƿa ðara ge-
 cýndu habbaþ netenu. ſƿa
 ſame ſƿa men. oþer ðara
 iſ ƿilnung. oþer iſ iſrung.
 ac ſe mon ana hæfþ ze-
 rceadƿiſnerre. nalleſ nan
 oðru zerceaft. forþi he
 hæfþ oþerþungen ealle ða
 eoþlican zerceafta mid
 geþeahte ⁊ mid andgite.
 forþam ſeo zerceadƿiſner
 ſceal ƿealdan ægþer ze
 ðære ƿilnunga ze þær
 ýrreſ. forþam hio iſ ſýn-
 deþlic cƿæft ðære ſaple.

Spa þu zerceope þa
 ſaple ꝥ hio ſceolde ealne
 ƿeg hƿearfian on hipe
 ſelfne. ſƿa ſƿa eall þer
 nodor hƿerfþ. oððe ſƿa
 ſƿa hƿeol on hƿerfþ. ſmea-
 gende ýmb hipe ſceop-
 pend. oððe ýmbe hi ſelfe.
 oððe ýmbe ðar eoþlican
 zerceafta. ðonne hio
 þonne ýmbe hipe ſcip-
 pend ſmeaþ. ðonne bið
 hio oþer hipe ſelfne. Ac

finger than in all the body.
 By this I know that the soul
 is threefold, because philoso-
 phers say that it hath three
 natures. One of these na-
 tures is, that it desires; an-
 other, that it becomes angry;
 the third, that it is rational.
 Two of these natures ani-
 mals possess the same as
 men: one is desire, the other
 is anger. But man alone
 has reason, no other crea-
 ture has it. Hence he hath
 excelled all earthly creatures
 in thought and understand-
 ing; because reason shall
 govern both desire and wrath.
 It is the distinguishing virtue
 of the soul.

Thou hast so made the
 soul, that she should always
 revolve upon herself, as all
 this sky turneth, or as a wheel
 rolls round, inquiring about
 her Creator or herself, or
 about the creatures of the
 earth. When she inquireth
 about her Creator, she rises
 above herself; when she
 searches into herself, then
 she is within herself; and
 she becomes below herself

þonne hio ymbe hi ſelfe when ſhe loves earthly things,
 ſmeað. ðonne bið hio on and wonders at them.
 hipe ſelfe. And under
 hipe ſelfe hio biþ þonne.
 ðonne heo luſað þar eop-
 lican þing. ⁊ ðara pun-
 draþ.

Ðpæt þu Drihten for-
 geafe þam ſaplum eard on
 hiofonum. ⁊ him þær
 gifyt peopþlice gifa. æl-
 cepe be hipe geeapnunge.
 ⁊ gedert ꝥ he ſcinaþ ſpiþe
 beophte. ⁊ ðeah ſpiþe
 miſtlice biþhtu. ſume
 beophtor. ſume unbýrh-
 tor. ſpa ſpa ſteorpan.
 ælc be hif geeapnunga.

Ðpæt þu Drihten ge-
 zædenaſt ða hiofonlicon
 ſapla ⁊ ða eopþlican lich-
 man. ⁊ hi on ðifſe populde
 gemenget ſpa ſpa hi
 ſnom ðe hider comon.
 ſpa hi eac to ðe hionan
 fundiaþ. Ðu fýldeſt þar
 eopþan mid miſtlicum
 cýnpenum netena. ⁊ hi
 riþþan aſeope miſtlicum
 fæde tneopa ⁊ pýpta.

Forþif nu Drihten
 upum modum ꝥ hi moton
 to þe artigan þuph ðar
 earfoþu þifſe populde. ⁊
 of þifſum biſegum to þe
 cuman. ⁊ openum eazum
 upeſ modeſ pe moten ge-
 reon ðone æþelan æpelm

Thou, O Lord! wilt grant
 the ſoul a dwelling in the
 heavens, and wilt endow it
 there with worthy gifts, to
 every one according to their
 deſerts. Thou wilt make it
 to ſhine very bright, and yet
 with brightness very various;
 ſome more ſplendidly, ſome
 leſs bright, as the ſtars are,
 each according to his earning.

Thou, O Lord! gathereſt
 the heaven-like ſouls, and
 the earth-like bodies; and
 thou mingleft them in this
 world, ſo that they come hi-
 ther from thee, and to thee
 again from hence aſpire.
 Thou haſt filled the earth
 with animals of various kinds,
 and then ſowed it with dif-
 ferent ſeeds of trees and
 herbs.

Grant now, O Lord! to our
 minds that they may aſcend
 to thee from the difficulties
 of this world; that from the
 occupations here, they may
 come to thee. With the
 opened eyes of our mind may
 we behold the noble fountain

ealra goda. ꝥ eart Ðu: of all good! Thou art this.
 Forȝif ur ðonne hale Give us, then, a healthy sight
 eagan upeſ moder. ꝥ pe to our understanding, that
 hi þonne moton aſæſt- we may faſten it upon thee.
 nian on þe. 7 todrif þone Drive away this miſt that
 miſt ðe nu hangaþ be- now hangs before our mental
 foran tþer moder eazum. viſion, and enlighten our
 7 onliht þa eagan mid ði- eyes with thy light: for
 num leohte. forþam þu thou art the brightness of
 eart riobihhtu þær foran the true light. Thou art the
 leohter. 7 þu eart reo ſoft reſt of the juſt. Thou
 reſte næſt roþſæſtſa. cauſeſt them to ſee thee.
 and þu geberȝ ꝥ hi þe ge- Thou art the beginning of
 reoþ. þu eart ealra þinga all things, and their end.
 fſuma 7 ende. Ðu bſiſt Thou ſupporteſt all things
 ealle þing buton geſpince. without fatigue. Thou art
 Ðu eart ægþer ge peȝ. ge the path and the leader, and
 labþeop. ge riobtop þe re the place to which the path
 peȝ to liȝþ. þe ealle men conducts us. All men tend
 to fundiaþ:—*Alfr. Boet.* to thee.
 p. 77—80.

20. *An Exhortation to ſeek for Felicity by Com-
 munion with God*.*

Þel la men pel. ælc þapa Well! O men! Well:
 þe fſeo riob fundiȝe to every one of you that be free,
 ðam goode. 7 to ðam ge- tend to this good, and to this
 rælþum. 7 re þe nu gehæſt felicity: and he that is now
 riob mid ðære unnȝttan in bondage with the fruitleſſ
 luſe þiſſe middan gearð- love of this world, let him
 er. rece him fſeodum hu ſeek liberty, that he may
 he mæȝe becuman to þam come to this felicity. For
 gerælþum. forþam ꝥ iſ this is the only reſt of all
 riob an næſt eallra uppa our labours. This is the

* The ſubſtance of this is written in metre by king Alfræd. See Praxis, extract 25.

geƿƿinca. ƿio an hȳþ bȳþ only port always calm after
 ƿimle ƿmȳltu æƿteƿ eal- the storms and billows of
 lum ðam ȳrtum ȳ ðam our toils. This the only
 ȳþum urna geƿƿinca. ꝥ iƿ station of our peace; the
 ƿeo an ƿƿiðƿtop ȳ ƿio an only comforter of grief after
 ƿƿoƿeƿ eƿminȳa æƿteƿ all the sorrows of the pre-
 ðam eƿmðum þiƿƿeƿ and- sent life.
 ƿeaƿðan liƿeƿ.

Ac þa ȳȳðenan ƿtanar. The golden stones and
 ȳ þa ƿeolƿƿenan. ȳ ælceƿ the silvery ones, and jewels
 cȳnneƿ ȳimmar. ȳ eall þeƿ of all kinds, and all the riches
 andƿeaƿða ƿela. ne on- before us, will not enlighten
 lihtaþ hi nauht þæƿ modeƿ the eyes of the mind, nor
 eagan ne heopa ƿceap- improve their acuteness to
 neƿƿe nauht zebeƿtaþ to perceive the appearance of
 ðæƿe ƿceapunga ðæƿe the true felicity. They rather
 ƿoþan ȳeƿælþe. ac ȳet ƿƿi- blind the mind's eyes than
 þoþ he ablendaþ þæƿ modeƿ make them sharper, because
 eagan. ðonne hi hi aƿcȳ- all things that please here,
 ƿan. ƿoþam ealle þa þing in this present life, are earth-
 ðe heƿ ličiaþ on þiƿum ly; because they are flying.
 andƿeaƿðum liƿe. ƿint But the admirable brightness
 eoþlice. ƿoþ ðȳ hi ƿint that brightens all things and
 ƿleonde. Ac ƿio ƿundor- governs all, will not destroy
 lice beoþhtneƿ. ðe ealle the soul, but will enlighten
 ðing zebiƿht ȳ eallum it. If, then, any man could
 ƿelt. nȳle ꝥ þa ƿapla ƿoþ- perceive the splendour of the
 ƿeoþan. ac ƿile hi on- heavenly light with the pure
 lihtan. Liƿ ðonne hƿelc eyes of his mind, he would
 mon mæȳe ȳeƿion ða then say that the radiance
 biƿhtu þæƿ heoƿenlican of the shining of the sun is
 leohteƿ mið hluttrum ea- not superior to this—is
 ȳum hiƿ modeƿ. ðonne not to be compared to the
 ƿile he cƿeoþan ꝥ ƿio everlasting brightness of
 beoþhtneƿ þæƿe ƿunnan God."
 ƿciman ƿie þæƿ æƿ neƿ to
 metanne ƿiþ þa ecan
 biƿhtu Godeƿ:—*Alfred's*
Boet. p. 87.

21. *The Effect of Vices on the Characters of Men.*

Ac ꝥpa ꝥpa manna But as the goodness of
 godnes hi ahefþ oþeþ þa men raiseth them above hu-
 menniſcan gecýnd. to man nature, to the (height)
 þam ꝥ hi beoþ Godaſ ge- that they may be called Gods;
 nemnede. ꝥpa eac hiopa so also their evilness converts
 ýfelneſ apýrþþ hi under them into something below
 ða menniſcan gecýnd. to human nature, to the degree
 þam ꝥ hi bioþ ýfele geha- that they may be named
 tene. devils.

Ðæt pe cpeþaþ ꝥe This we say should not be
 nauht. Fonþam gif ðu so: for if thou findest a man
 ꝥpa zeplætne mon metꝥt so corrupted, as that he be
 ꝥ he biþ ahepþeþ ꝥnom warped wholly from good to
 gode to ýfele. ne miht evil, thou canst not with
 ðu hine na mid rihte right name him a man, but
 nemnan man. ac neat. a beast. If thou perceivest of
 Gif þu þonne on hþilcum any man that he be cove-
 men ongiſt. ꝥ he biþ tious, and a plunderer, thou
 giſtepe ꝥ nearepe. ne shalt not call him a man, but
 ꝥcealt þu hine na hatan a wolf. And the fierce per-
 man. ac pulſ. And þone son that is restless, thou shalt
 neþan þe biþ þþeoptome. call a hound, not a man.
 þu ꝥcealt hatan hund. And the false, crafty one, a
 nallar mann. And þone fox. He that is extremely
 leaſan lýtegan. þu ꝥcealt moody, and enraged, and
 hatan fox. næſ mann. hath too great fury, thou
 And ðone ungemetlice shalt call a lion, not a man.
 modegan ꝥ upþende. ðe The slothful that is too slow,
 to micel ne andan hæfþ. thou shalt term an ass more
 ðu ꝥcealt hatan leo. næſ than a man. The unseason-
 mann. And þone ſænan. þe ably fearful person, who
 biþ to ſlap. ðu ꝥcealt hatan dreads more than he needs,
 aſſa ma þonne man. And thou mayest call a hare, rath-
 þone ungemetlice eaſgan. er than man.
 þe him ondræt maþe þonne
 he þurþe. þu miht hatan
 haþa. ma ðonne man.

And þam unȝertæþ þe- Thou mayest say of the
gan and ðam hælgan. þu inconstant and light-minded,
muhtreccgan ꝥ hi biþ pinde that they are more like the
gehcra oððe unȝtillum winds or the unquiet fowls,
fugelum. ðonne gemet- than steady men. And if thou
færtum monnum. And perceivest one that pursues
þam þe ðu onȝitst ꝥ he liþ the lusts of his body, he is
on hiȝ lichaman lurtum. ꝥ most like fat swine, who al-
he bið anlicort fættum ways desire to lay down in
fwinum. þe fimle pillnaþ foul soils, and will not wash
licgan on fulum folum. themselves in clear waters;
and hi nýllaþ aȝpýlize on or if they should, by a rare
hluttrum pæterum. Ac chance, be swimming in
þeah hi jeldum hponne them, they throw themselves
berpemde peorþon. ðonne again on their mire and wal-
fleaþ he eft on þa folu low therein.
and bepealpiþ þær on.
—*Alfr. Boet.* p. 113 & 114.

22. On the Will.

Ic wolde ðe acȝian hpæ- “I would ask thee, whether
þer pe ænigne fnyðom we have any freedom or any
habban oððe ænigne an- power, what we should do,
pealb hpæt pe don. hpæt or what we should not do;
pe ne ne don. ðe rið ȝod- or does the divine preordi-
cunde fopetiohhung oþþe nation or fate compel us to
rið pýnd uȝ nede to ðam that which we wish?”
þe pe pillen:.

Ða cƿæþ he. Ȝe habbaþ Then said he, “We have
micelne anpealb. niȝ nan much power. There is no
ȝerceanþiȝ ȝerceanst ꝥ rational creature which has
næbbe fneodom. ȝe þe not freedom. He that hath
ȝerceanþiȝnerre hæfþ. ȝe reason may judge and dis-
mæȝ deman ȝ toȝceadan criminate what he should

hpæt he pilnian ſceal ⁊ will, and what he should
 hpæt he onſcunian ſceal. ſhun; and every man hath
 ⁊ ælc mon hæfþ ðone this freedom, that he knows
 ſciodom. ꝥ he pat hpæt what he should will, and
 he pile hpæt he nele. and what he should not will. All
 ðeah habbað ealle ge- rational creatures have a like
 ſceadþire gerceafta ge- freedom. Angels have right
 licne ſcýdom. Enġlar judgements, and good will;
 habbaþ rihte domas ⁊ and all that they desire they
 godne pillan. ⁊ eall hpæt obtain very easily, because
 hi pillniaþ hi begitaþ ſpiþe they wish nothing wrong.
 eaþe. forþæm þe hi naner But no creature hath free-
 pozer ne pillniaþ. Niſ- dom and reason, except
 nan gerceaft þe hæbbe angels and men. Men have
 ſcýdom ⁊ gerceaftiſ- always freedom; and the
 neſſe buton enġlum ⁊ more of it, as they lead their
 mannum. Ða men habbaþ minds towards divine things.
 ſimle ſcýdom. þý manan But they have less freedom
 þe hi heopa mod neap god- when they incline their minds
 cundum ðingum lætaþ. ⁊ near to this world's wealth
 habbaþ ðær þý læſſan and honours. They have no
 ſcýdom. þe hi heopa freedom when they them-
 moder pillan neap ðiſſe selves subject their own wills
 poþulð aþe lætaþ. Nab- to the vices; but so soon as
 baþ hi nænne ſcýdom they turn away their mind
 ðonne hi biopa aġnum pil- from good, they are blinded
 lum hi ſýlþe unþeapum with unwiseſneſs."
 undeſþeodaþ. ac ſona ſpa
 hi heopa mod aþendaþ
 ſnom gode. ſpa peoþþaþ
 he ablenðe mið unpiſ-
 dome.

Cpæþ ic. Sum tima hæfþ I ſaid, "I am ſometimes
 ſpiþe gedneſed. Ða cpæþ very much diſturbed." Quoth
 he. Hpæt iſ ſe. Ða cpæþ he, "At what?" I answered,
 ic. Ðit iſ ꝥ þu ſeġiſt ꝥ "It is at this which thou
 God ſýlle ællcum ſcýdom ſayeſt, that God gives to
 ſpa god to ðonne. ſpa every one freedom to do evil

ýfel. swæþen he wille. and as well as good, whichsoever
 þu reȝrt eac ꝥ God wite he will; and thou sayest also,
 ælc þing æren hit ge- that God knoweth every
 wýrþe. ⁊ þu reȝrt eac ꝥ thing before it happens; and
 nan þing wýrþe bute hit thou also sayest, that nothing
 God wille oððe geþarize. happens but that God wills
 ⁊ ðu reȝrt ꝥ hit rcýle or consents to it: and thou
 eall faran swa getiohhod sayest that it should all go as
 habbe. Nu pundwic ic he has appointed. Now I
 þær hwý hi geþarize ꝥ þa wonder at this: why he
 ýfelan men habban þone should consent that evil men
 frýdom ꝥ hi maȝon ðon should have freedom, that
 swa god swa ýfel swæþen they may do evil as well as
 swa hi willan. ðonne he æn good, whichsoever they will,
 wæt ꝥ hi ýfel ðon willað. when he knew before that
 they would do evil."

Ða cwæþ he. Ic þe mæg Then quoth he, "I may
 swiþe eafe geandwýrdan very easily answer thee this
 þær sweller. Ðu wolde remark. How would it now
 he nu locian gif hwýlc look to you, if there were any
 swiþe wice cýning þære ⁊ very powerful king, and he
 næfde nænne frýne mon had no freemen in all his
 on eallon his wice. ac kingdom, but that all were
 wæron ealle þeowe. slaves?"

Ða cwæþ ic. Ne þuhte Then said I, "It would not
 hit me nauht rihtlic. ne seem to me right, nor also
 eac gewýrenlic. gif him reasonable, if servile men only
 sceoldan þeowe men þen- should attend upon him."
 gan.

Ða cwæþ he. Hwæt wære Then quoth he, "What
 ungecýndlicne. gif. God would be more unnatural,
 næfde on eallum his wice than if God in all his kingdom
 nane frize sceaft under had no free creatures under
 his anwealde. forþæm he his power? Therefore he made
 gewerþe twa gewerþan two rational creatures free;
 gewerþa frio. englas ⁊ angels and men. He gave
 men. þam he gear micle them the great gift of free-
 gifre freodome. ꝥ hi mor- dom. Hence they could do

ton ðon rpa Ʒoð rpa ýfel evil as well as good, whichso-
 rpaþon rpa hi poðon. he ever they would. He gave this
 rælðe rpiþe færte Ʒife Ʒ very fixed gift, and a very fixed
 rpiþe færte æ mid þære law with that gift, to every
 Ʒife ælcum menn oþ hir man unto this end. The free-
 ende. þ Ʒr Ʒe rryðom. þæt dom is, that man may do
 te mon mot ðon þ he pile. what he will : and the law
 and þ Ʒr Ʒio æ þ Ʒilt æl- is, that he will render to
 cum men be hir Ʒepýrh- every man according to his
 tum æƷþer Ʒe on ðirre works, either in this world
 populðe Ʒe on þære to- or in the future one ; good
 pearðan rpa Ʒoð rpa ýfel or evil, whichsoever he doeth.
 rpaþer he ðeþ. Ʒ men ma- Men may obtain through
 Ʒan beƷitan þurh þone this freedom whatsoever they
 rryðom rpa hpæt rpa he will ; but they cannot escape
 pillað. buton ðeaþ hi ne death, though they may by
 maƷon forcýrran æc hi good conduct hinder it, so
 hine maƷon mid Ʒoðum that it shall come later. In-
 peorcum Ʒelettan þ he deed they may defer it to old
 þý latoþ cýmþ. Ʒe forþum age, if they don't want good
 oþ opelðo hi hine hpilum will for good works."
 lettap Ʒif mon to Ʒoðum
 peorce ne onhagie habbe
 Ʒoðne pillan.—*Alfr. Boet.*
 p. 140—142.

23. *Cædmon's Poetical Paraphrase on that Part of Genesis which relates to the Fall of the Angels.*
 Written before A.D. 680*.

Ur Ʒr niht micel †.	To us it is much right
ðæt pe noðeþa pearð.	That we the heavens' Ruler,

* See Turner's *History of the Anglo-Saxons*, 8vo, 1820, vol. iii. p. 302 and 355 ; and this Grammar, in Prosody, p. 231, note ²².

† The general division of lines is here followed, as denoted by the punctuation in the edition of Cædmon published by Junius in 1655. The letters of alliteration will be easily discovered by the rules given in Prosody.

peƿeƿeƿa pulƿoƿp Eƿiƿniȝ.
 poƿoƿdum heƿiȝen.
 moƿoƿdum luƿfiƿen.
 He iƿ mæȝna ƿƿeƿe.
 heaƿoƿð ealƿa heah ȝe-
 Fƿea ælmiȝtiȝ. [ƿceapƿta.
 Næȝ him ƿƿuma æƿƿe.
 oƿ ȝeƿoƿðen.
 æe nu ende cȳmȝ.
 ecean Driȝtneȝ.
 ac he bið á ƿiƿce.
 oƿeƿen heoƿen ƿtoƿlar.
 heaȝum ȝƿiȝmmum.
 ƿoðƿæȝt ȝ ƿƿið ƿeƿom.
 ƿƿeȝl-boȝmaȝ heoƿð.
 ȝa ƿæƿon ȝeƿette.
 ƿiðe ȝ ƿiðe.
 ȝuȝh ȝeƿeald Eodeȝ.
 puldneȝ beaƿnum.
 ȝaȝta ƿeaƿdum.
 Hæƿdon ȝleam ȝ ðƿeam.
 and heoƿa oȝðƿuman.
 engla ȝƿeataȝ.
 beoȝhte bliȝƿe.
 ƿæȝ heoƿa blæð miƿel.
 ȝeȝnaȝ ȝƿiȝmƿæȝte.
 ȝeoden heƿedon.
 ȝæȝdon luȝtum loȝ.
 heoƿa hiƿ ƿƿean. [um.
 ðeƿdon driȝteneȝ ðuȝeȝ-
 ƿæƿon ƿƿiðe ȝeƿæȝiȝe.
 ȝiȝna ne cuȝon.
 ƿiƿena ƿƿemman.
 ac he on ƿƿiðe liƿdon.
 ece mið heoƿa aldoƿ.
 elleȝ ne onȝunnon.
 ƿæȝan on ȝodeȝum.
 nȳmȝe ȝiȝt ȝ ȝoð.

The hosts' glorious King,
 With words should praise,
 With minds should love.
 He is in power abundant,
 High head of all creatures,
 Almighty Lord! [ginning
 There was not to him ever be-
 Nor origin made;
 Nor now end cometh
 Of the eternal Lord! [ful
 But he will be always power-
 Over heaven's seats
 In high majesty. [ous,
 Truth-fast and very strenu-
 Ruler of the bosoms of the
 Then were they set [sky!
 Wide and ample,
 Through God's power,
 For the children of glory,
 For the guardians of spirits:
 They had joy and splendour,
 And their beginning-origin,
 The hosts of angels;
 Bright bliss
 Was their great fruit.
 The illustrious ministers
 Praised the King:
 They said willingly praise
 To their life-Lord; [virtues,
 They obeyed domination with
 They were very happy;
 Sins they knew not,
 Nor to frame crimes:
 But they in peace lived
 With their Eternal Elder.
 Otherwise they began not
 To rear in the sky,
 Except right and truth,

ær ðon engla pearð.
 for ofehýgðe.
 ðæl on gedpilðe.
 noldon ðneozan lenz.
 heopa relfna þæð.
 ac hie of riblufan.
 Godes ahpurfon:
 Hæfðon zielp micel.
 ðæt hie wið Drihtne.
 ðælan meah-ton.
 puldon-færtan pic.
 peroder þrymme
 wið 7 fpegl-tofht.
 him þær far zelamp.
 æfht 7 ofehýgð.
 7 þær engles mod.
 þe þone unþæð.
 ongan æfht fremman.
 peran 7 peccean
 þa he wordes cwæð.
 niþer ofþýrfted.
 ðæt he on norð ðæle.
 ham 7 heahretl.
 heofena rice.
 azan wolde:
 þa pearð 7rpe God.
 7 þam perode ppað.
 þe he ær purðode
 plite 7 pulðne.
 Sceop þam perlogan
 pæcligne ham.
 peorce to leane.
 helle heafas.
 heafde niðas.
 heht þæt pite-hur.
 pæcna biðan.
 ðeop ðreamaleaf.
 Drihten ufe.

Before the angels' Ruler,
 For pride
 Divided them in error.
 They would not prolong
 Council for themselves!
 But they from self-love
 Throw off God's.
 They had much pride
 That they against the Lord
 Would divide
 The glorious place,
 The majesty of their hosts,
 The wide and bright sky.
 To him there grief happened,
 Envy and pride;
 To that angel's mind
 That this ill counsel
 Began first to frame,
 To weave and wake.
 Then he words said,
 Darkened with iniquity,
 That he in the north part
 A home and high seat
 Of heaven's kingdom
 Would possess.
 Then was God angry,
 And with the host wroth
 That he before esteemed
 Illustrious and glorious.
 He made for those perfidious
 An exiled home,
 A work of retribution,
 Hell's groans
 And hard hatreds.
 Our Lord [house
 Commanded the punishment
 For the exiles to abide,
 Deep, joyless,

garða pearðar :
 þa he hit geare pirte.
 rýnnihthe befealb.
 furle geinnod.
 geond folen fýre.
 and færçýle.
 pece 7 peade leze.
 heht ða geond.
 ðat næðleare hop.
 peaxan pite brogan :

Ðæfdon hie ppoht zeteme.
 zrimme pið God zerom-
 nod :

Ðim þær zrimlean becom.

cpædon þ heo rice.
 peðe mode.
 azan polðan.
 and rpa eaðe meahtan :
 Ðim reo pen ze Leah.
 riððan þaldend hir.
 heofona heah Lining.
 honda ærærpe.
 hehrye pið þam hepge.
 ne mihton hygeleare.
 mæne pið metode.
 mægyn brýttigan.
 ac him re mæra mod ze-
 bælc forþigðe : [cpærpe.
 þa he gebolgen pearð.
 berloh rýn rceapan.
 rigope 7 zepealde.
 dome 7 dugeðe.
 and ðneame benam.
 hir feond frido.
 and zeþean ealle.

The rulers of spirits.
 When he it ready knew
 With perpetual night foul,
 Sulphur including,
 Over it full fire
 And extensive cold,
 With smoke and red flame,
 He commanded them over
 The mansion, void of council,
 To increase the terror pu-
 nishment. [tion ;

They had provoked accusa-
 Grim against God collected

To them was grim retribu-
 tion come.

They said that the kingdom
 With fierce mind
 They would possess,
 And so easily might.
 Them the hope deceived,
 After the Governor
 The heaven's high King,
 His hands uprear'd
 Highest against the crowd ;
 Nor might the void of mind,
 Vile against their Maker,
 Enjoy might. [parted,
 Their loftiness of mind de-
 Their pride was diminished.
 Then was he angry ;
 He struck his enemies
 With victory and power,
 With judgment and virtue,
 And took away joy ;
 Peace from his enemies,
 And all pleasure :

tophthe tīpe.
 and hīr toþn Ʒeppæc.
 on Ʒeracum ƿriðe.
 relfes mīhtum.
 ƿrenġum ƿtiepe.
 hæfde ƿtýrne mod.
 Ʒeġnemed Ʒrýmme.
 Ʒnap on ƿnaðe.
 ƿáum ƿolmum.
 Ʒ him on ƿæðm Ʒeþræc.
 ýr on mode.
 eðele beƿcýpene.
 hīr ƿiðenþrecan.
 ƿuldor Ʒerƿealþum.
 Sceop þa Ʒ ƿcýpene
 Scýppend ure.
 oƿerhīdīġ cýn.
 engla oƿ heoƿnum.
 ƿær leaƿ ƿeþod.
 ƿaldend ƿende.
 laðþendne hepe.
 on langne ƿið.
 Ʒeompe Ʒaſtaƿ.
 ƿær him Ʒýlp ƿonod.
 beot ƿorþorſten.
 and ƿorþiġed þrým.
 ƿlite Ʒeƿemmed.
 heo on ƿpace ƿýððan.
 ƿeomodon ƿƿeaƿte.
 ƿiðe ne þorſton.
 hlude hlihhan.
 ac heo hell tƿeġum.
 ƿeƿiġe ƿunodon.
 and ƿean cuðon.
 ƿáƿ Ʒ ƿorġe.
 ƿurð þƿoƿedon.
 þýrtum beþeahte.

Illustrious Lord !
 And his anger wreaked.
 On the enemies greatly,
 In their own power
 Deprived of strength.
 He had a stern mind ;
 Grimly provoked ;
 He seized in his wrath
 On the limbs of his enemies,
 And them in pieces broke,
 Wrathful in mind :
 He deprived of honour
 His adversaries,
 From the stations of glory.
 He made and cut off,
 Our Creator !
 The proud race
 Of angels from heaven ;
 The faithless host.
 The Governor sent
 The hated army
 On a long journey,
 With sorrowful spirits.
 To them was glory lost,
 Their threats broken,
 Their majesty curtailed,
 Stained in splendour :
 They in exile afterwards
 Pressed on their black
 Way, they needed not
 Loud to laugh ;
 But they in hell's torments
 Weary remained,
 And knew woe,
 Sad and sorry :
 They endured sulphur,
 Covered with darkness,

þeap̃l æfteplean.
 þær þe heo ongunnon.
 wið Gode pinnan.

Cædmon. p. 1 & 2.

A heavy recompense,
 Because they had begun
 To fight against God.

24. *On the Natural Equality of Mankind*.*

Dæt eorþþapan.
 ealle hæfden.
 folð buende.
 fruman gelicne.
 hi of anum tƿæm.
 ealle comon.
 peƿe 7 piƿe.
 on ƿoruld innan.
 and hi eac nu get.
 ealle gelice.
 on ƿoruld cumað.
 plance 7 heane.
 Nis ƿ nan ƿundor.
 forþæm ƿitan ealle.
 Dæt an God is.
 ealra geƿceap̃ta.
 Frea moncýnnes.
 Fæder 7 Scippend.
 ge þære runnan leoht.
 geleþ of heoronom.
 monan 7 þýr.
 mærum 7 teofrum.
 ge geƿceop.
 men on eorþan.
 and geƿamnade.
 ƿaple to lice.
 ætfruman æƿert.

The citizens of earth,
 Inhabitants of the ground,
 All had
 One like beginning.
 They of two only
 All came ;
 Men and women,
 Within the world.
 And they also now yet
 All alike
 Come into the world,
 The splendid and the lowly.
 This is no wonder,
 Because all know
 That there is one God
 Of all creatures ;
 Lord of mankind :
 The Father and the Creator ;
 Who the sun's light
 Giveth from the heavens ;
 The moon, and this
 Of the greater stars.
 He made
 Men on the earth ;
 And united
 The soul to the body.
 At the first beginning

* This agrees in substance with the prose ; see Praxis, Ext. 18. p. 299.

ƿolc under ƿolcnum.
emn æþele ƷerƷeop.
æƷhpilcne mon :

The folk under the skies
He made equally noble
Every sort of men.

Ʒƿý Ʒe þonne æfpe.
ofer oþpe men.
ofermodigen.
buton andƿeorce.
nu Ʒe unæþelne.
ænig ne metap:
Ʒƿý Ʒe eop for æþelum.
up ahebben nu:
On þam mode biþ.
monna Ʒehpilcum.
ða riht æþelo.
ðe ic þe Ʒecce ýmb.
naler on þam flærce.
Ʒold buendra:
Ac nu æƷhpilc mon.
ðe mid ealle biþ.
hý unþeapum.
under-þieðeð.
he forlæt æneƷt.
liƷer fnumƷceafƷt.
and hý aƷene.
æþelo fpa Ʒelfe.
and eac þone Fæðer.
þe hine æt fnuman Ʒe-
forþam hine. [Ʒceop.
anæþelaþ.
ælmihƷig God.
ðæt he unæþele.
á forþ þanan Ʒýrþ.
on Ʒeopulde.
to Ʒulðpe ne cýmþ:
Alfr. Boet. p. 171 & 172.

Why then do ye ever
Over other men
Thus arrogant
Without cause ?
Now you do not find
Any not noble.
Why do ye for nobility
Now exalt yourselves ?
In the mind
Of every man
Is the true nobility [of;
That I have spoken to thee
Not in the flesh
Of the inhabitants of earth.
But yet every man
That is by all
His vices
Brought into subjection,
First abandons
His origin of life,
And his own
Nobility from himself ;
And also the Father
Who him at the beginning
Therefore him [made.
The almighty God
Will unnoble ;
That he noble no more
Thenceforth might be
In the world,
Nor come to glory.

25. *An Exhortation to seek for Felicity by Communion with God*.*

ƿel la monna bearn.
 Ʒeond middan Ʒearð.
 ƿriora æghƿilc.
 ƿundie to þæm.
 ecum Ʒode.
 ðe ƿe ýmb ƿƿrecap.
 and to þæm Ʒerælpum.
 ðe ƿe ƿecƷap ýmb.
 ðe þe þonne nu ƿie.
 neapre Ʒeherƿed.
 mid þirrer mæran.
 middan Ʒearðer.
 unnýtterne luƿe.
 ƿece him eft hræþe.
 ƿulne ƿriodum.
 ðæt he ƿorþ cume.
 to þæm Ʒerælpum.
 ƿaula næðer.
 ƿorþæm þ̅ 1ƿ ƿio an ƿert.
 eallra Ʒerƿinca.
 hýhtlicu hýþ.
 heaum ceolum.
 moder urƿer.
 mepe ƿmýlta ƿic.
 ðæt 1ƿ ƿio an hýþ.
 ðe æƿne biþ.
 æfter þam ýþum.
 ura Ʒerƿinca.
 ýrta Ʒehƿelcne.
 ealnig ƿmýlta.
 ðæt 1ƿ ƿio ƿriþƿtop.
 and ƿio ƿroƿor an.
 eallra ýƿminga.

O children of men,
 Over the world !
 Every one of the free !
 Try for that
 Eternal good
 That we have spoken of,
 And for those riches
 That we have mentioned.
 He that then now is
 Narrowly bound
 With the
 Useless love
 Of this large world,
 Let him seek speedily
 Full freedom,
 That he may advance
 To the riches
 Of the soul's wisdom.
 Because this is the only rest
 Of all labours ;
 A desirable port
 To high ships ;
 Of our mind
 The great and mild abode :
 This is the only port
 That will last for ever ;
 After the waves
 Of our troubles,
 Of every storm,
 Always mild.
 This is the place of peace,
 And the only comforter
 Of all distresses,

* This is founded on the prose contained in the Praxis, extract 20.

æfter þírrum.
 peoruld zerpincum.
 ðæt ír pýnrum rtop.
 æfter þírrum ýrmþum.
 to azanne.
 Ac íc zeorne pat.
 ðæt te zýlden maþm.
 rýlofren rinc.
 rtan rearo zimma.
 nan mýddengeardes pela.
 moder eagan.
 ærne ne onlýhtaþ auht.
 ne zebetþ.
 hiora rcearpnerre.
 to þære rcearpunga.
 roþna zezælþa.
 ac hí rþíþor zet.
 monna zehpelcer.
 moder eagan.
 ablendaþ on bpeortum.
 ðonne hí hí.
 beophtran zedon.
 Forþæm æghwíc þínz.
 ðe on þír andþeardan.
 lre licaþ.
 lænu rýndon.
 eorþlicu þínz
 á pleondu.
 ac þ ír pundorlic.
 plite and beophtrer.
 ðe puhta zehpær.
 plite zebephteþ.
 and æfter þæm.
 eallum paldeþ.
 Nele re paldend.
 ðæt forþeorþan rcýlen.
 raula urre.
 ac he hí relfa pile.

After this
 World's troubles.
 This is the pleasant station
 After these miseries
 To possess.
 And I earnestly know
 That the golden vessel,
 The silvery treasure,
 The stone fortress of gems,
 Or riches of the world
 To the mind's eye
 Can never bring any light;
 Cannot increase
 Its acuteness
 To the contemplation
 Of the truer riches;
 But they rather yet
 The mind's eyes
 Of every one of men
 Blind in their breast,
 Than they them
 Make brighter.
 But all things
 That in this present
 Life so please,
 Are slender,
 Earthly things,
 Ever fleeting.
 But wonderful is that
 Beauty and brightness,
 Which every creature
 With beauty illuminates,
 And after that
 Governs all:
 This Governor will not
 That we should destroy
 Our souls,
 But he himself will them

leoman onlihtan.
 līfer paldend.
 Līf þonne hæleþa hþilc.
 hlutrum eazum.
 moder řiner.
 mæg æfre ofřion.
 hiořoner leohter.
 hlutne beophto.
 ðonne pile he reczan.
 ðæt þære řunnan řie.
 beophtner þiořtno.
 beopna gehþýlcum.
 to metanne.
 piþ þ micle leoht.
 Groder ælmihtiger.
 ðæt iř ġarġa gehþæm.
 ece butan ende.
 eadeġum řaulum.
Alfr. Boet. p. 181, 182.

Enlighten with light ;
 The Ruler of life.
 If then any man
 With the clear eyes
 Of his mind
 May ever behold
 Of heaven's light
 The lucid brightness,
 Then he will say,
 That the sun's brightness
 Will be darkness,
 If any man
 Should compare it
 With the superior light
 Of God Almighty.
 That will be to every spirit
 Eternal without end ;
 To happy souls.

26. *The Song on Æthelstan's * Victory at Brunan-burh.*

Deþ Æþelřtan cýning.
 eoþla dþihten.
 beopna beah-ġýřa.
 and hiř broðor eac.
 Eadmund æþeling.
 ealdor langne týn.
 ġerlohġon æt řecce.
 řpeopda ecġum.
 ýmbe Břunan-burh.

Here Æthelstan king,
 Of earls the lord, [bles,
 The shield-giver of the no-
 And his brother also,
 Edmund the Prince,
 The elder ! a lasting victory
 Won by slaughter in battle
 With the edges of swords
 Near Brunan-burh.

* See Saxon Chronicle in A.D. 938. and Hickes's Thesaurus, vol. i. p. 181. for the metrical division of the Saxon ; and for a verbal translation in Latin, see Hickes's preface, p. xiv.

Bopð-peal clupan.

heopan heaðolinde.
hamopa lafan.
aþapan Eadþearðer.
ƿpa him geæðele ƿær.
ƿnom cneo-mægum.
þ hie æt campe oſt.
ƿiþ laþna gehƿæne.
land ealƿodon.
hoþð ʒ hamar.
Hettend cƿungun.
Sceotta leoda.
and ƿcip-ƿlotan.
ƿæƿen ƿeollan.
ƿelð dýnede.
ƿecƿar hƿate.
ƿýððan ƿunne.
up on moƿgen tid.
mæpe tuncƿol.
ƿlad oſen ƿrundar.
Godeſ condeþ beoþht.
ecer Dnýhtner.
oðð ƿio æþele ƿerceapst.
ƿahto ƿetle.
þær læƿ ƿecƿ mænig.
ƿarum aƿeted.
ƿuma noþþerna.
oſen ƿcýlð ƿcoten.
ƿƿilce Scittirc eac.
ƿerig ƿiƿer ræð.
ƿert Seaxe ƿoþþ.
onþlongne dæg.
eoþoð cýrtum.
on laſt leƿdun.
laðum þeodum.
heopan hepe-ƿlýman.

The wall of shields they
cleaved, [ners:
They hewed the noble ban-
The survivors of the family,
The children of Edward.
As to them it was natural
From their ancestry,
That they in the field often
Against every enemy
Their land should defend,
Their treasures and homes.
Pursuing, they destroyed
The Scottish people
And the ship-fleet.
The dead fell!
The field resounded!
The warriors sweat!
After that the sun
Rose in the morning hour,
The greatest star!
Glad above the earth,
God's candle bright!
The eternal Lord's!
Till the noble creature
Hastened to her setting.
There lay soldiers many
With darts struck down,
Northern men,
Over their shields shot.
So were the Scotch;
Weary of ruddy battle.
The West-Saxons then
Throughout the day,
With a chosen band,
To the last pressed
On the loathed people.
They hewed the fugitives of
the army,

hindan þearfe
mecum mýlen ſceappan.

Wýrce ne wýrndon.
heoðer honð plegan.
hæleþa nanum þara.
þe mið Anlafe.
ofer æra geblood.
on liden boſme.
land geſohtun.
fæge to gefeohte.
Fife legun
on ðam camp-ſtede.
cýningaſ geonge.
ſweorðum aſſeþede.
ſweolce ſeoſene eac.
eoſlaſ Anlaſe.
unſum heſige.
flotan and Sceotta.
Ðær geflemed weaſð
Norðmanna þreſu
nýðe gebæded.
to liden ſeſne.
litle ſeþede.
cweað cneapen.
flot cýning.
ut gefat on fealene flod.
ſeoþh geneþede.
Spilce þær eac ſe Fnoða.
mið fleame com.
on hiſ cýððe norð.
Conſtantinur.
haſ Hýlde ſing.
hpeman ne ðorſte.
mæcan gemanan.
he þær hiſ mæga ſceapð.

The behind ones, fiercely
With ſwords ſharpene at
the mill.

The Mercians did not reſuſe
The hard hand-play
With any of thoſe men
That, with Anlaf,
Over the turbid ſea,
In the boſom of the ſhip,
Sougħt the land
For deadly fight.
Five lay
In that battle place,
Young kings,
By ſwords quieted :
So alſo ſeven,
The earls of Anlaf, [my
And innumerable of the ar-
Of the fleet and the Scots.
There was chaſed away
The lord of the Northmen,
Driven by neceſſity
To the voice of the ſhip.
With a ſmall hoſt,
With the crew of his ſhip,
The king of the fleet
Departed out on the yellow
His life preſerved. [flood ;
So there alſo the routed one,
A fugitive, came
To his northern country ;
Conſtantinus :
The hoarſe din of Hilda
He needed not to vociferate
In the commerce of ſwørdſ,
He was bereft of his rela-
tions ;

fneonda gefýlled.
 on folc-ſtede.
 beſlagen æt recce.
 and his ſunu follet
 on pæl-ſtole.
 pundum forþrunden.
 geonge æt gude
 gýlpan ne þorſte.
 beorn blanden-ſeax.
 bilge flehteſ.
 eald in pidda.
 ne Anlaf ðý ma.
 mid heopa hepe-laſum.
 hlehan ne þorſtan.
 ꝥ hie beadu weorca.
 betenan purdon.
 on camp-ſtede.
 cumbelzehnadeſ¹.
 garmittinge².
 gumena gemoteſ.
 pæpen geprixleſ.
 ðær hie on pæl ſelda.
 wið Eadweardes.
 aforan plegodan.
 Leſitan him þa
 Noþ men
 nægled cneapum.
 ðneoriz dana ða laſ.
 on dinner mepe.
 ofer deop pæteſ.
 Diſelin ſecan.
 and heopa land.

Of his friends felled
 In the folk-place,
 Slain in the battle :
 And his son was left
 On the place of slaughter
 With wounds beaten down.
 Young in the conflict,
 He would not boast,
 The lad with flaxen hair,
 From the bill of death,
 Tho' old in wit.
 Nor more than Anlaf,
 With the residue of their ar-
 Had need to exult, [mies
 That they for works of battle
 Were better
 In the place of combat,
 In the prostration of banners,
 In the meeting of the arrows,
 In the assembly of men,
 In the exchange of weapons,
 When they on the field of
 Against Edward's [slaughter
 Descendants played.
 Departed from them then
 The Northmen,
 In nailed ships,
 The dreary relics of injuries,
 On the stormy sea,
 Over the deep water,
 Sought Dublin,
 And their land,

¹ Cumbelzehnadeſ, from cumbel or cumble, *falling down, pliant*, and zehuad, or zehnaſte, *victory, &c.*

² Garmittinge, from gar, *an arrow, dart, weapons, &c.* and mitting, *a meeting.*

æpircmode^a.
 Spilce ða gebroðer.
 begen æt ramne.
 cýning and æþeling.
 cýððe rohton.
 ƿeſt-Seaxna land.
 ƿizeſ hƿeamie.
 lætan him behýndan.
 hƿærn brýttian.
 ƿaluſ ƿadan.
 and ðone ſƿeartan hƿeſn.
 hýpned nebban.
 and ðane haſean ƿadan.
 eaſn æftan.
 hƿit æfeſ brucan.
 ƿrædiſne ƿuð-haſoc.
 and þ ƿrægedeor.
 ƿulſ on ƿæalde.
 Ne ƿearð ƿæl mape
 on ðiſ eizlande.
 æfeſ ƿýta.
 folceſ ƿeſýlled.
 beforan ðiſſum.
 ƿƿeopðeſ ecgum.
 ðæſ ðe uſ ſecgað bec.
 ealde uðƿitan.
 ƿiððan eaſtan hided.
 Engle and Seaxe.
 up becomon.
 ofeſn brýmmum brað.
 Brýtene rohton.
 plance ƿiſſmiðar.
 ƿealler ofeſncomon.
 eonlaſ aſhpate.
 eaſnð bezeatan.
Sax. Chron. An. 938.

Disgraced in mind.
 So the brothers
 Both together,
 The king and the prince,
 Their country sought,
 The West-Saxon land.
 The screamers of war
 They left behind,
 The raven to enjoy,
 The dismal kite,
 And the black raven,
 With horned beak;
 And the hoarse toad;
 The eagle afterwards
 To feast on the white flesh;
 The greedy battle-hawk,
 And the gray beast,
 The wolf in the wold.
 Nor had there been a greater
 In this island [slaughter
 Ever yet
 Of people destroyed,
 Before this
 By the edges of swords,
 (As the books tell us
 Of the old wise men)
 Since from the East hither
 The Angles and the Saxons
 Came up
 Over the broad waves,
 Sought the Britons,
 Illustrious smiths of war!
 Overcame the Welsh;
 Earls excelling in honor!
 And obtained the country.

^a Æpircmode, from æpirc, *disgrace*; and mod, *the mind*.

27. *The Song * on Edgar's Death.*

Ʒep Ʒeendode.
 eoƷðan ðreamaƷ.
 EaðƷar EnƷla cýning.
 ceap him oðep leoht.
 plitiz and pinƷum.
 and ðiƷ pace Ʒoplet.
 lýƷ ðaƷ læne nemnað.
 leoda beapn.
 men on moldan.
 Ʒæne monað ƷehƷæp.
 in þiƷƷe æþel týƷƷ.
 þa þe æp Ʒæpan.
 on Ʒum-cƷæƷte.
 Ʒihte Ʒetogene.
 JuliuƷ nomað.
 ƷƷe onƷa Ʒepat.
 on ðone eahtateoþan ðæg.
 EaðƷar of life.
 beoƷna beah-ƷýƷa.
 And ƷenƷ hiƷ beapn.
 Ʒýþþan to cýne-Ʒice.
 cýld unpeaxen.
 eoƷla ealdop.
 þam ƷæƷ EaðƷeapn nama.
 and him týƷƷæƷt hæleð.
 týn nihtum æp.
 of BƷýtene Ʒepat.
 biƷcop Ʒe Ʒoda.
 þuƷh Ʒecýndne cƷæƷt.
 þam ƷæƷ CýneƷeapn nama.
 Ða ƷæƷ on MýƷce.
 on mine ƷeƷƷæƷe.

Here ended
 His earthly joys—
 Edgar, England's king ;
 He chose for himself another
 light,
 Beautiful and pleasant ;
 And left this feeble life,
 Which the children of the
 The men on earth, [nations,
 Call so transitory. [where
 On that month which every
 In this country's soil
 They, that were before
 In the art of numbers
 Rightly instructed,
 Call July :
 In his youth departed
 On the eighteenth day,
 Edgar from life, [the nobles :
 The giver of the bracelets of
 And his son took
 Then to the kingdom ;
 A child not full grown ;
 The ruler of earls ;
 Edward was his name,
 An excelling hero.
 Ten nights before
 From Britain departed
 The bishop so good
 In native mind,
 Cyneward was his name.
 Then was in Mercia,
 To my knowledge,

* See Saxon Chronicle in A.D. 975, and Hickes's *Thesaurus*, vol. i. p. 185.

wide and wel hƿær.
ƿaldender lof.

aƿýlled on ƿoldan.
feala ƿearð toðnefed.
gleappa Godeſ ðeopa.
Ðæt ƿær gnornung micel.
ðam ðe on bneortum.
ƿæg býnnende luſan.
metoder on mode.
Ða ƿær mæriða ƿuma.
to-ƿriðe foſſepen.
riƿona ƿaldend.
noderu ƿædend.
þa man hiſ niht to-bſæc.
And ða ƿearð eac aþſæfed.
deormod hæleð.
Oſlac of eande.
ofer yða zepealc.
ofer ganoter bæð.
gamol-ƿeac hæleð.
ƿiſ and ƿorð ƿnotor.
ofer ƿætera zeðring.
ofer hƿæleſ æðel.
hama beſearfoð.
And ða ƿearð ætýped.
uppe on nodenum.
ſteopna on ſtaðole.
þone ſtið ſepiðe.
hæleð hiſe gleape.
hatað ƿide.
cometa be naman.
cſæftgleape men.
ƿiſe roðboran.
ƿær zeond ƿer ðeode.
ƿaldender ƿſacu.
ƿide zeſſæge.
hungor ofer hƿuſan.

Wide and every where
The praise of the supreme
Governor

Destroyed on the earth.
Many were disturbed
Of God's skilful servants.
Then was much groaning
To those that in their breasts
Carried the burning love
Of the Creator in their mind.
Then was the source of mi-
Wholly despised; [racles
The governor of victory;
The lawgiver of the sky;
Then man broke his law.
And then was also driven
The beloved man,
Oslac, from the land,
Over the rolling of the waves,
Over the bath of the sea-fowl,
The long-haired hero,
Wise, and in words discreet,
Over the roaring of waters,
Over the whale's country;
Of an home deprived.
And then was shown
Up in the sky
A star in the firmament,
Which the firm of spirit,
The men of skilful mind,
Call extensively
A comet by name,
Men skilled in art,
Wise truth-tellers.
There was over the nation
The vengeance of the Su-
Widely spread [preme;
Hunger over the mountains.

Ðæt eft heofona.
 pearð gebette.
 brezo engla.
 gear eft blisse.
 gehpæm ezbundenra.
 Ðurh eorþan perctm:
Sax. Chron. An. 975.

That again heaven's
 Ruler removed ;
 The Lord of angels !
 He again gave bliss
 To every inhabitant
 By the earth's fertility.

THE END

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The INTRODUCTION is intended to teach the use of the Grammar and Dictionary ; but the LATIN CONSTRUING, to show the nature of sentences, and the order in which the Latin words are to be translated into English. Boys frequently begin to construe without any previous knowledge of sentences, or the difference in the arrangement of Latin and English words in a sentence ; it therefore often happens

that a boy who has learned Latin for some time, can scarcely construe the plainest sentence. He can most probably translate all the words separately, but can make nothing of them when taken together. This difficulty arises from the peculiar collocation of Latin words in a sentence. Though the arrangement must have been familiar to Roman children, it is so foreign to our idiom, that a boy is surrounded with insuperable obstacles.

It is the object of the present work to remove these impediments. It is intended to point out to those who have a competent knowledge of Grammar, a general method of construing, before a Latin author is taken up.

When the nature of a sentence has been explained, the pupil begins to construe the shortest simple sentences. He is gradually led forward to those enlarged by single words, till he comes to the most involved simple sentences.

The pupil is then introduced to compound sentences, and taught that they are enlarged by clauses, as simple sentences are by words.

It is presumed that when a boy has gone through the Rules, and perfectly understands them, he will be fully competent to enter upon *Nepos*, *Phædrus*, *Cæsar*, *Ovid*, &c. without the debilitating aid of translations, which appear to impede the strengthening the mind, by taking away cause for exertion. Difficulties should be removed, but not cause for exertion. A boy who has gone through this little work has been accustomed to analyse sentences taken from *Nepos*, *Phædrus*, &c. and will easily overcome any future obstacle. It is not said he will meet with no difficulty; but it is affirmed that a diligent use of his Dictionary and Grammar, with the application of the Rules in this little manual, will soon enable a boy of moderate parts to construe his lessons with judgment and precision.

Both in the CONSTRUING and in the INTRODUCTION to it, such illustrative examples are chosen as express some historical fact or moral sentiment: while, therefore, the teacher, in his arduous task of instruction, will derive pleasure from meeting with some of the best sentiments of his old classical friends, the pupil will be benefited by having many moral and useful truths deeply impressed on his mind.

The Author regrets to find many typographical, and some of his own errors in the preceding little works;—a second and enlarged edition is however preparing, in which every possible care is taken to have them corrected.





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